A LETTER

ADDRESSED TO THE

Clergy and Laity of the Diocese of Quebec,

IN RELATION TO CERTAIN RECENT PROCEEDINGS CONNECTED WITH THE INITIATION OF

SYNODICAL ACTION

IN THE

DIOCESE OF QUEBEC,

BY GEO. J. MOUNTAIN, D. D. & D. C. L.

LORD BISHOP OF QUEBEC.

TOGETHER WITH SOME

CONSIDERATIONS

PREVIOUSLY PREPARED TO BE ADDRESSED TO THE SAME PARTIES,

RELATIVE TO CERTAIN INTERRUPTIONS OF THE PEACE OF THE CHURCH IN THE PARISH OF QUEBEC, AND NOW FIRST PRINTED.

BY THE SAME.

☞ *Printed for private Circulation only.*

"The beginning of Strife, is as when one letteth out water."
Prov. xvii. 14.

QUEBEC:
PRINTED AT THE MERCURY OFFICE

1858.

BARDFIELD, near QUEBEC,

31st August, 1858.

MY DEAR BRETHREN,

The Church of England in this Diocese is passing through a great crisis, in which her permanent interests and her distinctive principles are deeply involved. In this case, as in all public agitations, whether civil or ecclesiastical, it will not be found, *in the end,* that the parties who make the most noise, or appeal the most freely to the passions and prejudices of men, or most continually have recourse to the ordinary engines of playing upon the popular mind for the propagation of their own views, are those who are on the side of truth and right.

A brief review will be here not inappropriate, of some of the leading occurrences which have led to the results at this moment before our eyes.

The Synodical movement originated here, as in other parts of the empire, with the Bishops. The government of the Church is committed to their hands: they, voluntarily, spontaneously, prompted by no consciousness of having encroached upon rights residing elsewhere, urged by no special necessity of circumstances, acted upon by no discontented clamour on the other side for such participation of power, by no pressure, by no claim advanced in such behalf,* come forward to divest themselves

* On the contrary, the origination of this movement by the Bishops who met at Quebec in 1851, was immediately made a handle of by a certain party, never resting in their object, to excite suspicion and jealousy of the Episcopal order, as if the Bishops by *inviting the other orders to help them*, wanted to

of an exclusive authority, and under such just reservations only as are connected with the essential maintenance of the principle of Episcopacy, to share their authority with their brethren of other orders in the body ecclesiastical. Their overtures are made in a spirit of unmixed kindness, and of comfortable confidence: they have been met in other Dioceses of the empire, by a corresponding spirit on the part of those to whom they are addressed. I shall not enter into the detail of all the movements made or measures put in train since the year 1851, to effect this change in the working of the Colonial Church: the documents are public and accessible, which afford the record of them, and I am ready, upon demand, to furnish full information relative to them: suffice it to say here: *First*, that in January 1854, a Diocesan Assembly or Conference, (not assuming to have any legal character,) was held in *this* Diocese, presided over by the Bishop, and attended by the Clergy and *Lay delegates*, in which the most perfect harmony prevailed throughout, and in which it was, at the same time amply shewn that, poor as are, for the most part, the Church of England settlements in the rural districts of the Diocese, those districts are not under any necessity of leaving all their interests pertaining to matters ecclesiastical, on account of their own deficiency in men of character, intelligence, and other fitting qualifications, under the control of a promiscuous assembly in Quebec: And *next*, that assurance was finally given to the faltering and hesitating steps of the Church in relation to the legal impediments supposed to lie in her way, by means of the Act (20 & 21, Vict. c. 171,) of which it is simply the object to *remove* any *doubts* upon the question, and to *permit*

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increase their own power! In the Diocese of New Brunswick, the parishes unanimously came to the conclusion to dispense with Synods, and to leave things as they were. In the Diocese of Newfoundland, no action has been yet taken in the matter.

the three distinct Orders of the Church, specified in the Act itself, to meet in Synod, if so it shall seem good to themselves.

It is, therefore, a total misconception of the case to suppose that the Legislature of the country has created a new order of things within the Church, or placed upon a new basis, the relations of its component parts. The Legislature has not, in the most distant manner, interfered with the internal state and discipline of the Church, nor made any course of action, whatever, imperative upon that body. The Legislature has simply, at the solicitation of the Church,—the whole movement, (as it is proper to keep, all along, in view,) having originated with the Bishops,—cleared the way for our unembarrassed action in taking counsel together, as members of the Church of England, holding her existing standards, and abiding, in all points, by her existing principles.

A fresh difficulty, however, presented itself in the particular construction put by certain parties upon the first clause of this enabling Act, which does not expressly and specifically provide that the laity are to meet by representation.

That the parties who conceived such a view of this clause, should desire to prevent our engaging in a course of proceeding of which they could not have afterwards admitted the validity, was *perfectly natural and right.* And such, beyond doubt, was simply the feeling of some friends of the Church who put this interpretation upon the Act, and raised objections to the initiatory steps which had been taken for assembling lay delegates with the Clergy at Quebec.

The course which I adopted, myself, in consequence of those objections, and the footing upon which the matter must, in that stage, have been reasonably conceived to rest, are stated in the following portion of my Circular to the Clergy, of the 18th of the present month :—

"REV. AND DEAR SIR,

" You are aware that, in consequence of a particular construction put upon the first clause of the enabling Act relative to Synodical powers, I was induced, after full consultation with persons competent to give advice in Church affairs, to revoke my Circular of the 25th of September, 1857, summoning the Clergy and the Lay-delegates, for whose election provision had been made, to meet at Quebec, on the 9th of June last ; and to issue another, summoning a meeting to be held upon a different principle, on the 24th of that month.

" You are also aware that the reason for this postponement was not that I had any misgiving in my own mind respecting the propriety or the legality of the step which had been taken, but that we might proceed to our task without being liable to be called in question upon a point of law on which different opinions were held, and that the initiation of our Synodical proceedings might rest, in the eyes of all men, upon a well-assured basis.

" The construction to which I have referred, of the Act in question, imports the necessity of calling together the members of the Church throughout the Diocese,—that is to say, of calling together at Quebec or some one other place, all the members of the Church scattered here and there, chiefly in poor settlements and with wretchedly imperfect facilities for travelling, from the Magdalen Islands to Stanstead,—the Church of England population at Quebec, constituting, so far as is ascertainable, perhaps not more than one-sixth of the whole number.

" As it is evident upon the very first aspect of the case, that even a remote approximation to any expressed sense of the Diocese, could not, by possibility, be arrived at in a meeting so called, I took it for granted that, in common good faith, the meeting could only be regarded as a *pro formâ* proceeding to satisfy the real or supposed requirements of the Law ; and having conferred and concerted arrangements with gentlemen of different sentiments upon Church questions, who all seemed to regard the matter in the same light, I went down to the meeting with no other preparation than that which enabled us to propose to its consideration the simple Resolutions already adopted in the correspondent case of the Diocese of Huron, which were essential for setting the machinery of the Synod in motion."

Unhappily, however, there were parties animated by a very different spirit from that which I have above described as prompting the opposition of certain friends of the Church to the course originally taken :—there were parties disposed to make a very different use of the posture of affairs when the new Meeting was to be held, from that which is indicated in the foregoing extract from my Circular as the obviously fair and equitable mode of proceeding Far from desiring simply to ease the operations of the Church by keeping within the safe letter of the law and, this being done, to leave still an equal advantage to their brethren of the Diocese at large, they concerted arrangements of which the *effect* could only be to enbararass, in the first instance the hands of authority ; to gather into the grasp of a few in one place the powers which ought to be distributed among the Congregations throughout the entire jurisdiction of the See, and to perpetuate, as far as possible, the rule—not of the Bishop aided by men holding Episcopal principles in an Episcopal Church—but of a party systematically opposed to both.

It is painful to describe what cannot be described without censure implied or strong expostulation carried in the description : but there are times in which it is the part of duty to speak plainly and to warn any unguarded members of the Church against being drawn, under the action of some passing excitement, into unwarantable and dangerous proceedings, as well as to appeal, (if they are not beyond the reach of the appeal,) to all who have had any hand in such proceedings, to reconsider calmly and conscientiously what they have done, and to commit themselves no farther in a course which cannot be accepted of God," nor in the ultimate rendering of a sound " experience, approved of men."

I would ask them, then, these last-mentioned persons—they

avow themselves members of the Church of England—they recognize, by profession, the authority of their Bishop, whatever be the ill desert in their eyes, of the Bishop actually set over them in the Lord – I would charge it upon them most seriously to call up before their own minds, step by step, all that had takenplace in the Diocese, as I have stated it, *previously* to the meeting on St. John the Baptist's Day, and all that took place *on that* day, in the matter of Synodical action, and then to put the question to their own breasts, whether, as Christian men, they can under all the circumstances of the case, approve the opposition which has been manifested to Church authority and Church of England principles ; whether they have, or have not, cause to regret the share which they may themselves have taken in that opposition, or the countenance which they may have given it, or the manner in which they may have contributed to its fiercer developements, not chargeable directly upon them as their own individual acts.

On that day, then, we met in the first place, according to announcement, in the Cathedral, to worship God together. A sermon was preached by the Revd J. H. Thompson, Divinity Professor of the University of Bishop's College, on *the conditions of Christ's presence with Church Synods*, which has been since published by request,§ and which I heartily wish that all the Churchmen in the Diocese would read. We were invited to partake, and all of us who were clergymen and some members of the laity did partake, in the Holy Communion of the Body and Blood of Christ. We made the sacred remembrance of the death of Him who gave Himself for us, and who, telling us that "greater love hath no man than this, that a man lay down his life for his friends," tells us also that *as* He hath loved us, *so* ought we to *love one another*. These were

§ It is for sale by Mr. Stanley, and Mr. Sinclair, St. John street, Quebec.

the acts, proposed and open at least to all concerned, which preceded our assembling in the School-house. Thither we went with no other anticipations, (as I have said,) on my own part, or that of my friends, than that we were to attend a *pro formâ* meeting of the Church. No measures were taken by me or by them to collect the supporters of good order, or to provide against any specious attack. No necessity was urged upon the *conservatives* of the Church for affording their attendance, and no such necessity appears generally to have been felt. The proceedings were opened with prayer to God. I spoke a few introductory words, dwelling, among other obvious points, upon the confidence felt by the Bishops in the laity, which had prompted their spontaneous overtures, and upon the hope of our happy and harmonious co-operation.

Pass, then, to the contemplation of the scene which followed. Think of the manner in which all this was met—ponder it well, and ask whether it carries the stamp of a righteous cause. Think of the carefully prepared arrangements of an opposing party: the *opinion* after *opinion* encountered, whether relating to constructions* of the enabling Act, or more general in their character, framed to support an extreme democracy in the Church, and utterly subversive of her fundamental principles: —the proposal of a Committee to be chosen by ballot, accompanied, in order to exemplify the *ballot principle of uninfluenced* votes, by the distribution, through hands employed for the purpose, of printed lists of Committee-men;—the assemblage of persons drawn together, some of whom, whether leaders or followers, had no pretensions to Anglican Church-membership, and one was a preacher in another communion:†—the uproar which was made, especially when the Clergy claimed the privi-

* Constructions altogether different from those of authorities of the very greatest weight in the Province.

† It is probable, however, that this person was a simple volunteer, and actuated by mere curiosity in his attendance.

lege of voting by orders :—the fierce violence, the loud indecency and coarseness with which they were assailed,—servants of the living God, some of whom had grown grey in that service, all of whom were constant in labour for the good of their people!—the utterly groundless imputations cast upon men among them of most exemplary life and most devoted zeal, parallel only, both in the temper displayed and the injustice of the charge, to the cry of old, "Away with such a fellow from the earth! for it is not fit that he should live," and to the accusation of "bringing Greeks into the temple:* —the tumultuary character of the whole scene, which, if I had not been taken by surprise, ought to have decided me to cut the meeting short and leave the room:—these are things which, if they had not been followed up by other proceedings designed to force on the same issue which the leaders had in view, I had made up my mind to pass in silence,—things which it would be happy to bury for ever in oblivion, and to blot out from the annals of the Canadian Church. But it cannot be forgotten, and it must not be shut out of sight, that the

* An impression has gone abroad that the scene of St. John the Baptist's day, was a *quarrel* between the *Clergy* and *Laity* of the *Diocese*. It would not be easy to make a statement more at variance with the facts of the case: For

Firstly,—It could hardly be called a quarrel at all, unless that be a quarrel which is all on one side. ‡

Some of the Clergy became warm and earnest, but *not one* forgot himself *once*, by the use of any coarse, or even reproachful terms.

2.—The Laymen were not the Laity of the *Diocese*, but laymen of *Quebec*.

3.—The laymen were not *the Laity* of the Church of England at *Quebec*, but an assembly constituted as herein above described, and consisting in part of well-affected persons who were overpowered by the uproar which surrounded them.

4.—The quarrel, if such it was, was not between any of the pastors and their flocks, as an example of which, it may be remembered that the Clergyman against whom the most ungoverned violence was directed, received on the very next day, an affectionate address from his Congregation, accompanied by a handsome testimonial, the contributions towards which out-went the amount required.

5.—The country Clergy, instead of wanting to quarrel with the Laity, were asserting and defending *the rights of their flocks*.

‡"Si rixa est ubi tu pulsas, ego vapulo tantùm."

influences which there operated, although *some immediate effects* which they produced, were quite foreign to the character and habits of the leaders, are those which (under some strangely mistaken sense of duty,) there is a deliberate and persevering plan to engraft upon the government of the Diocese and to substitute for the primitive system received in our communion :—it is quite necessary to remember that, in a subsequent unauthorized meeting held at the Court-house,† Resolutions were passed, which, far from disavowing the principle of an exclusive ascendancy in a Quebec party, represent it as a hardship and a retrograde movement in the Church, that a limited number of delegates, duly and formally chosen in the different cures, instead of a promiscuous crowd collected together, under certain commanders, in the city alone, should be taken to speak the voice of the Diocese :—it is quite requisite to keep the fact before our eyes that this claim, set forth in all the common arts of popular declamation, and associated, by the continual help of a perverted press, with false apprehensions of ecclesiastical authority, and false, glaringly false, impressions of its individual exercise, was made the ground of measures for resisting, with the purpose intimated of applying to be heard at the Bar of the House, the Bill equalizing the rights of different parts of the Diocese which has since become law.

The lengths to which some of the party permit themselves, in the heat of their pursuit, to be carried, may be estimated by the single fact that after all the proceedings on their own part, which have been just described, and their measures taken to carry the citadel at once by storm and by surprise, they impute

† It was in consequence of the announcement of this meeting and of the Petition against the Bill with which it was connected, that the *counter* Petition was prepared and forwarded, which carried, it is well known, names of the greatest weight in Quebec. The signatures were obtained in a few hours, for it was apprehended at that time, that not one moment in forwarding this counter-petition, was to be lost.—Otherwise it would have been easy to have appended a long list of signatures procured among different classes of the community.

the use of unfair advantage and clandestine endeavors to one upon whom it was thrown as a duty to protect the Diocese against a great threatened wrong, *although it is well known* that he left Quebec for the seat of Government, not with any idea of procuring such an Act as has since provided for that protection, or any idea whatever of having recourse to the Legislature, but simply with the object of seeking an opinion from the Law Officers of the Crown.

Matters standing thus, certain persons of the highest position in the province took up the cause, and men of the very first eminence in the legal profession furnished their opinions and advice. The Legislature of the country, by the unanimous voice of the Legislative Council, and by a majority of seventy-two against seven * in the Assembly, with the sanction added of the Governor General in the name of the Queen, passed an Act which places beyond question or challenge the system of representation of the Laity in the action of our Diocesan Synods within the Province.

It is a matter, then, of imperative necessity that the Diocese should be aware what influences are really at work, what principles in activity, what schemes in agitation among us, and should stand prepared accordingly in the approaching assumption of its new privileges and powers. Nothing, if we may augur from these recent doings, will be left untried to infuse into the minds of men a distrust of their legitimate guides in Religion, or to invest with an unreal odium, the principles attaching to the regularly constituted government of the Church. And the subjects of discussion being new in the Diocese, men may be readily carried away by plausible misrepresentations and led to imagine a meditated encroachment upon their rights on

* Not one of the seven was a member of the Church of England. All the members of that Church, therefore, who gave their votes in either house, declared themselves in favor of the bill.

the part of those very persons who have voluntarily come forward to divest themselves of an exclusive authority, and,—under such just reservations only, as are connected with the essential maintenance of the principle of episcopacy,—to share it with their brethren of other orders in the Church. Let me indulge the hope that, in any question of this nature which has not yet been thoroughly sifted among us here, but which is sure to undergo that process, men will at least *suspend their judgments* and allow themselves the fullest opportunity to master a topic which involves long and important consequences to their posterity. Above all, let them have recourse to the Father of lights, that He would guide them to their conclusions in all Christian charity and candor, and grant them the spirit "of power and of love, and of a sound mind."

In the mean time, it may be simply stated in a few words, that the Synod of the Church is a Council, which in its varieties as having a *Provincial* or simply a *Diocesan* character, may consist either of Bishops alone, as in the examples of Provincial Synods of early times, and of the Episcopalians of Scotland at this day (a body wholly unconnected with the State, and subsisting purely under the voluntary system); or of Bishops and Clergy as in the English convocation, and the Scottish Diocesan Synods, or of Bishops, Clergy and lay delegates, as in the United States of America. In the present case the Bishops desire and they solicit the co-operation of the Clergy and Laity: they feel that there is promise of advantage to the Church in such a change no less than of relief in the exercise of arduous responsibilities to themselves, and of comfort in the interchange of counsel upon interests dear alike to all concerned, and it might be imagined superfluous to bespeak on the part of all who mean to come forward to mix themselves in the affairs and assist in the councils of the Episcopal Church of England, a recollection of the very capacity in which they

come. They come as *Episcopalians : that* is their distinctive title, serving to mark their separate existence as a religious body : *that* is the foundation upon which their synodical proceedings are to stand. Even if it could be for a moment maintained, *in England*, that because the Church Establishment is the *National* Church, and all residents, of whatever creed, within the limits of a parish, are, in a civil and a legal sense, *parishioners*, and subject to certain liabilities attaching to such capacity, men are therefore entitled to a voice in her spiritual affairs who belong to another religious body or belong to nothing,—that cannot be said *here.* No such relation, no shadow of such relation, subsists between our Church and any persons who have not closed with its distinctive principles. It is *simply as avowing the principle of a transmitted Episcopacy* that we are constituted apart from other Christians holding with us certain essential points of faith. *That* is the very thing which, by our very name we are understood to maintain. In any corresponding assembly of *Baptists*, who take their name from their own peculiar view of Baptism, it would hardly be tolerated that a professed member of the body, claiming his share in its internal legislation, should be known as a maintainer of infant Baptism :—or, to come closer to the mark, it would hardly pass, in any corresponding assembly of *Presbyterians*, that a nominal adherent of the Presbyterian system, making the same claim, should stand up for the *government of Bishops.* I apprehend that an inconsistency quite equally plain must be confessed by any persons honestly scrutinizing their own pretensions, who while they are desirous of helping us, not to say dictating to us, in our Synods, are considerably more distinguished as opponents than as supporters of the principle of Episcopal rule in the Church. The Church of England *affirms in her own standards and jealously guards in her authorized practice* this principle of

Episcopacy as a principle delivered down from the Apostles: and it would be a strange piece of false delicacy indeed, if a Bishop, inviting the help of his fellow-members in the episcopal communion, were to begin by allowing this principle to be put out of sight. What we want to do is to carry on our affairs and frame our regulations in conjunction with the Laity, *making their consent necessary* to every provision or regulation with which the Synod will have to deal: but I do not think it can be maintained that any inherent right of the Laity has been withheld, or that any indefeasible claim of the Laity has been sunk in abeyance, in the system of the Colonial Dioceses as hitherto administered, or that the Church of England must, of necessity, go on at once, in the Colonies, with the system of Synodical action, where things do not appear ripe for such a change, or where the minds of men are not disciplined for their task by that *wisdom from above* which is first *pure* and then *peaceable*. O, may the God of purity and peace pour down abundantly His good spirit into our hearts, and heal all our sores, and prosper all the work of our hands!

The "Considerations" which here follow were thrown together some months ago, and completed almost verbatim as they now stand, in the month of June. They have since been lying by me, with great unwillingness on my own part to mix myself, in my episcopal character, in the controversy which has been agitated within the Parish of Quebec. I felt so divided between reasons for my silence and reasons for my speaking, that I never came, till now, to the point. The necessity for writing the foregoing *Letter*, has carried with it, in my judgment, the expediency of printing the *Considerations*. In sending them forth, I do solemnly and affectionately charge it upon every person into whose hands they may come, whatever be his sentiments in relation to questions which

agitate the Church of England, to resolve, by God's help, to read them *without prepossession :* Not to say, within himself, if he anticipates, or if he may chance to find out before having gone far in the perusal, that they are opposed, more or less, to any of his own pre-conceived views, "Here is something on the wrong side of the question ; it is stamped here by the tenacious spirit of authority : it savours there of exploded prejudice," and so to go through them, sentence by sentence, only considering how their effect could be blunted or destroyed ; but to look into himself as before God, and enquire whether it is not *possible* that he may be wrong himself in some favorite and perhaps strongly fixed views, and that what he reads may help to set him right.

I am,
My dear brethren,
Your affectionate servant in Christ,
G. J. QUEBEC.

P. S. Since the date of the foregoing Letter, a second meeting has been held at the Court-House for the formation of a *Lay Association* for promoting the interests of the Church of England. Of this I can take no farther notice now, than to suggest, in the first place, to every considerate mind, the consequences of thus seeking to separate the interests of the Laity from those of the clergy : and to point out, in the second, that here is an appearance of arming the Laity against their pastors : against a body of men who, as I am prepared to shew, have proved themselves ready to spend and to be spent, have given their time, their means, their prayers, their labor, and their very lives, (for they have not shrunk from putting their lives in jeopardy) for the laity, and for the humblest among them, to whom they have ministered.

CONSIDERATIONS

ADDRESSED TO

THE CLERGY AND LAITY

OF THE

DIOCESE OF QUEBEC.

CONSIDERATIONS.

ERRATA.

Page 22, near the bottom, for "Whatever influence," read "Whatever *influences*."

Page 32, in the second note, for "errors of facts," read, "errors of *fact*,"

Page 42, sixth line, for "quoted absolutely," read "quoted *abundantly*."

Page 52, fourth line, for "those" read "*these*."

Page 60, near the bottom, for "its own claim" read "its *whole* claim."

Page 69, below middle of first paragraph of Note B, for "those principles," read "*these* principles."

tion of the Gospel, the mother and the nurse of the Churches in the dependencies of the Empire throughout the world.

I shall have occasion before bringing my present observations to a close, to speak of this Society again;

CONSIDERATIONS.

It has been a just ground of thankfulness to God, which, in different ways, and at different times, I have taken occasion publicly to acknowledge, that in all the eight North American Dioceses of the Church of England, we have been exempt from the mischief of certain indiscreet proceedings relative to the minutiæ of ritual observance and of certain exaggerated and unsafe views upon doctrinal points, which have characterized an extreme party in the Church at home. I am not aware of any single instance within the limits just specified, of any such objectionable doings, or of the introduction and advance of any such objectionable principles; nor has there been a single instance of any apostasy of the Clergy, to the ranks of Rome. And a similar happy verdict may be rendered respecting the character at large, of the Missions supported by the *Society for the Propagation of the Gospel*, the mother and the nurse of the Churches in the dependencies of the Empire throughout the world.

I shall have occasion before bringing my present observations to a close, to speak of this Society again;

but this appears to be the proper place for introducing some notice of a charge brought against it in certain quarters, and very closely of affinity with the character of all the attacks which I am proceeding to examine, that it is a *one-sided* Society. The term *Tractarian* has, with a recklessness lamentably common in dealing with religious subjects, been freely applied to it by parties who desire to discredit what is venerable and to magnify some particular cause which they have espoused.

Now the best possible test to which we can resort for our individual satisfaction, in seeking to ascertain the real character of any such Institution, is to take the *specimens*, (if such opportunity be granted to us,) which have been, and which are before our own eyes, of the instruments which it employs and of the work which they effect.

I subjoin therefore a list of Missionaries selected from the number of those who have been in the service of this Society, as being men more or less familiarly remembered or now known by the members of the Church of England resident in Quebec; and I divide them under two heads:

Clergymen sent out by the S. P. G.	Clergymen ordained by different Bishops here, and adopted upon their recommendation by the S. P. G.
1. The late Lord Bishop of Quebec (Stewart.)	1. The Rev. E. W. Sewell, *
2. The Rev. Dr. Percy.	2. The Rev. D. Robertson. *
3. The Rev. C. H. Stewart (late Assistant Minister of Trinity Chapel, Quebec.)	3. The Rev. W. Bond.
4. The Rev. F. A. Smith (Assistant Minister at Three Rivers.)	4. The Rev. R. G. Plees.
	5. The Rev. Dr. Hellmuth.
	6. The Rev. W. Wickes.
	7. The Rev. H. Roe.
	8. The Rev. S. Jones.

* These two gentlemen were ordained and adopted before my time; the other six of the second list were introduced into the service of the Society, by myself.

Not one of these gentlemen left the service of the Society on account of any dissatisfaction with its proceedings or objection to its views: but, being men of good pretensions, they were advanced to other employment, as the offer was made to them, in the Church; and one of them (Dr. Hellmuth) has been a strenuous advocate of the Society upon the platform on public occasions, in England.

So far, then, of the Anglican Church in the Diocese, and its connection with the Society for the Propagation of the Gospel. Suffer me to speak one poor word of its present Bishop.

It has pleased God, who chooses His own instruments, unworthy *in themselves*, and puts the "treasure" of His Gospel "in earthen vessels," that I should occupy in the Anglican Church, the Episcopal charge originally of the whole of Canada and now, by successive subdivisions, of that portion of it which constitutes the reduced Diocese of Quebec. I have held this charge, (without speaking precisely as to the *months*,) for twenty three years, being exactly one third of my life. Another third, exactly, was previously passed in the subordinate grades of the Christian Ministry, exercised, with the exception of three years, in Quebec. I have carried my episcopal ministrations (having volunteered before the erection of Rupert's Land into a Diocese, to visit that country) from the Red River in the Hudson's Bay Territory, to the Magdalene Islands in the Gulf of St. Lawrence. I have, in one ecclesiastical capacity or another, "gone in and out before this people"—my own people in Quebec,—for forty-one years. For forty-one years I have watched and prayed and worked for them,—without ceasing, watched and prayed and worked. "I am old and grayheaded... and I have walked before you from my youth" unto this day.

"Behold, here I am: witness against me before the Lord." With whatever errors of judgment, with whatever deficiencies in practice,—and I know that they have been many,—I have been chargeable; I challenge the world to shew that, over all this extent of space or of time, among "high and low, rich and poor, one with another," I have been unfaithful to the true interests of the Reformed Church of England or swerved from the proclamation, according to the doctrine of that Church, of CHRIST CRUCIFIED as the only hope of fallen man, and the word of the living God as the only basis of didactic theology. I appeal to the whole tenor of my public teaching; and if ever, (which indeed is not much to be anticipated) that smaller portion of it were to see the light, which has been delivered in a written form, it would be seen whether I have failed to "preach the unsearchable riches of Christ" and to "testify the Gospel of the Grace of God." And in the regulation of worship or points of ecclesiastical observance, I have not ventured even upon manifest improvements, but with a wary hand and a considerate eye to the object of avoiding hurtful misconstruction, and have abstained, in different instances, from the correction, however in itself desirable, of practices with which it might have created disturbance to interfere.* I have not been "a reed shaken with the wind:" Whatever influence may have been in the ascendant, whatever opinions accidentally most in fashion, whatever peculiarities most popular for their day, whatever shibboleths may have been bandied about, by men who charge the lovers of the Church with *exclusiveness*, being, in their own way, without calling in question their zeal and sincerity,

* See note A.

pre-eminently exclusive themselves, my principles have never changed. I have trodden in the steps of my two venerated predecessors in the See, and with all the human infirmities attaching to each of us, I have the comfort of feeling that I am, as they were, "pure from the blood of all men," in the aspect of the case here under consideration. And this consciousness I shall carry—thank God, it is not far,—to my grave.

It might be thought, perhaps, that, under all the circumstances which I have here described, the hope could have been left to me of being spared from such a task as that of defending my Diocese and my own administration of it, from the charge either of Romanizing tendencies or of deficiency of concern for the spiritual well-being of the children of the Church. And in truth, the serious doubt which I have felt whether it was necessary or expedient that any episcopal notice should be taken at all of the unhappy disturbance which has been among us, has been one cause, (combining with the pressure of my occupations, the constant crowding of matter upon me, necessary to be thinned out and distributed in due order, when once I began to make preparation for such notice, and above all, my extreme repugnance to engage in any contentious performance) for my coming rather late into the field.

I come, however, with the advantage, as I hope, of raising my voice after the noise of the occasion has, in some measure, been stilled, and agitated spirits have somewhat cooled.*

But however wanting may be all excuse here among us, for troubling the peace of the Church in

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* This, it will be understood, was written before the occurrence of some late unhappy proceedings, the character of which was, no doubt, exasperated by the attacks upon the Church here under consideration. (28 July, 1858.)

these matters, and however strong we may feel, who govern the Diocese or have a share in conducting its institutions, in our untarnished adherence to the teaching of the Protestant Church of England, and our inviolable loyalty of heart to the Gospel with which that teaching is in accordance, we must not "lay the flattering unction to our souls," that *therefore* we shall be permitted to rest without molestation. Looking at our Church matters, not in their merely local, but in their common and general aspect, we see everywhere at work in the world, different causes which combine, different influences and interests which conspire to forbid such a hope as this. A disturbance at the centre will produce undulations, circle after circle, upon a wide expanse, and the effect will be felt to its extremest edge. And then there are always persons apt to be found who must, at whatever cost, provide themselves with the stimulus of party-contention and the excitement, the amusement, as it were of party-diplomacy: this is a habit of the mind with them, an appetite which they cannot forbear to indulge, and which if they do not *find*, they must *create* to themselves the means of gratifying. Others there are who like a little notoriety, an increase of social prominence: *je tombe de mon haut* is the language which they would have to use, were they to acquiesce in the doings of regular authority and to follow in the orderly walk of the Church: or possibly they want to damage their clergyman against whom they have conceived a pique—possibly to serve a particular object or interest with which they happen to have become identified, and they are thence led to promote separation from the Church or division within her pale. And all these—since there is no self-deception more common than that which under the very colour of a superior *spirituality*, serves to pamper

the *carnal* mind,*—all these find a response no less in the old Adam of nature ever ready to chafe against authority, than in the love of worldly habits, and prepossessions with which all strict observance and all home-felt earnestness in matters of Religion, all depth of reverential feeling in things pertaining to the House of God, are found unpleasantly to interfere.

With all these varied elements at work, nothing in the world is so easily done as to make mischief in the Church: and there are particular times, we well know, in which the slightest spark which falls will cause an explosion. Those who have their own purposes to serve or passions to satisfy in this kind of way, if they are men without much generous scruple, have abundant facilities before them. They may range themselves under a mask, (besides many other familiar opportunities,) in the willingly opened columns of any publication, opposed to the Church or not very nicely regardful of the truth and good tendency of contributions to its matter, and there they may stab, at will, in the dark. And often they have all the advantage to themselves, because they are dealing against those who cannot be supposed to enter the same arena. Nothing but the fear of God, and the spirit of Christian charity communicated to the heart, will cure such "fantastic tricks" as these.

But there are not a few of a far different stamp, not a few kind, well-affected, sincerely Christian persons, who catch the contagion of an alarm which is thus circulated, and either become estranged from the proper home upon earth, of their religious affections, or uncomfortably unsettled and discomposed in mind.

* See passim, in the Epistles to the Corinthians, the texts which bear upon this subject.—Luther ascribes to the author of all evil, the rage which prevailed in some quarters at the Reformation for crying "Spirit! Spirit!" and depreciating outward ordinances and standing provisions in the Church of God for the help of the believer on the road to heaven.

And perhaps they feel it their duty, and a painful duty, to spread this contagion when once they have imbibed it themselves. They are imperfectly grounded in *Church principles*—a very extensively prevalent, but nevertheless a very hurtful deficiency—very extensively prevalent in the most educated as well as the most ignorant classes of society:—they hear things said which make the simplest and soberest maintenance of Church principle to sound like some dangerous error; which cause the most legitimate exhibition of a conformity at once wise and conscientious, to the plain directions of the Church, to suggest associations of some lurking sinister design of tampering with the purity of faith and worship, and opening the door to the rule of superstition. To these persons it is, to men of candid, accessible and well-disposed minds, who respect the Church and have her interests at heart, but are made uneasy, and shaken with some distrustful feelings, by the tumult which is raised against her ministers, that, in all affectionate desire for their benefit and comfort, (if God will so deign to bless my endeavors,) I specially address myself now. And I wish to *assume*, to the utmost warrantable extent, that this description will apply to the mass of those who may require—let not the expression give offence—to be set right in the points which I undertake to treat.

Let us, then, consider what are the aspersions which have been made or the alarms which have been suggested about the Church of this Diocese, and what foundation they have, or whether any foundation at all.

1. Some *examples* may be given of the things which have been said or the apprehensions which have been communicated to sensitive minds. Some years ago, (for there is no reason against our going

back a space, for a portion of our examples,) a report was carried into one of our country Missions, from Quebec, that we have a statue of the Virgin Mary in the Cathedral. Since that time a similar report was vented about by a visitor to another country Mission, that, in the worship conducted within the same Church, we follow the Romish practice of using lighted candles by day-light.* In both instances the statement was so confidently made, being based upon alleged ocular testimony, that the clergyman upon the spot addressed enquiries to me to enable him to contradict it. Very recently, in Quebec itself, it was said that one of our clergy brandished a cross, or crucifix with his hand, in the pulpit, and the same clergyman was charged with exhibiting popish views in a sermon which contained reference to the duty of fasting, A great ferment was raised, and an effort made (it is happy that it was most signally unsuccessful,) to get up an " indignation meeting" of the congregation of one of the Chapels in Quebec, because the Chapel Wardens, who had had charge of certain repairs and improvements, had introduced, some time before, into the Church, the *monogram* representing *the name of our Saviour*. More than one clergyman was charged with using an unsound, dangerous, and *indecent* catechetical work in the preparation of youthful candidates for confirmation. And, finally, an impression got abroad that some of our Clergy regarded as a kind of guide and manual in matters of ritual observance, a little book called the *Churchman's Diary* or Almanac, which is put forth by an extreme party in England.

Now, with respect to the foundation for these

* Similar stories have appeared in print.—One of the multitudinous tourist writers of the day, describing in a New York paper what he had witnessed in Quebec, stated that our Cathedral was *full of Pictures and crosses*.

stories or these suspicions, there are evidently some among them which it must be utterly superfluous to contradict or to expose. But all the rest are equally baseless. All equally baseless: and if any man supposes, that they are only distorted exaggerations or stories suggested by the observation of leanings among the Clergy open to suspicion, he little knows their true origin, little penetrates the reality of the case. With respect to the sermon on fasting, it so happens, as I know from its author, that the strongest passage which it contains was *a quotation from the famous Puritan Divine, Dr. Edwards.* With respect to the superstitious mischief supposed to be enveloped in the *monogram,* the Chapel Wardens, I apprehend, were very guiltless of any Romanizing fancies in the matter, and very little conscious of any harm, or apprehensive of any possible offence, in introducing a device which is one of the common and received decorations, in the Protestant Church of England, of articles which are "for the work of the service in the house of the Lord." A clergyman now in England, who was known for twenty years in Quebec, and whose name was certainly never associated with the idea of any Popish tendencies, sent me out the other day, a covering for the holy table in All Saints' Chapel, respecting the ornaments of which I had given him no directions; but full in the fore-front of this covering, as a matter of course, or at least as a common and recognised symbol in our Communion, stands the monogram in question. I am sorry to have to descend to such minutiæ, and the persons are perhaps very few, who, upon this point, can need any explanations; but a noise having been made upon the subject, it is desirable to satisfy the minds of those few. The saying of Lord Bacon has certainly been well exemplified in this instance, (as in how many of

a similar kind!) that THERE IS A SUPERSTITION IN AVOIDING SUPERSTITION.

With respect to the "Help to Catechising," originally prepared by Dr. Beaven, I do not advocate taking anything, except the *word of God*, absolutely upon trust. But I believe that all Churchmen may feel perfectly safe, and entirely secure against any unscriptural teaching, any serious error or dangerous tendency, in publications issued either by the *Society for Promoting Christian Knowledge* in England, or the *Sunday School Union of the Protestant Episcopal Church* in the United States, both which are in the two countries respectively, *closely identified with the Church herself.* It is under the auspices of the latter Society, that the "Help to Catechising" is put forth. Although I have much respect for Dr. Beaven, I am not, in any way answerable for the use of this exposition,* which I never saw till my attention was drawn to it by its being called in question here, nor do I in all particulars agree with it, (nor have the clergymen who have used it here, thence pledged themselves to abide by it in all its details.) I do not think, for example, that the text (2 Cor. v. 18,) in which St. Paul speaks of "the Ministry of reconciliation" is to be understood as having any direct reference to the authority to be exercised in excluding scandalous offenders from Church-privileges, or restoring them when penitent. I regard it simply as in connection with the words "*we pray you, in Christ's stead, be ye reconciled to God,*" and as describing, generally, the overtures of free grace and mercy in the Gospel. But this is merely an example of difference of opinion

* There is a different exposition put forth many years ago under my own sanction, which has been more generally used in the parish. There is also a small publication of the S. P. C. K., commonly called "the broken Catechism," which is imported by the Diocesan Church Society.

upon a particular text which may be open to this or that interpretation. I think, also, that I should have liked to see the notice a little more guarded, which, in one place, is taken in this "Help to Catechising," of the Greek and Roman Churches: yet the exposition of the Catechism may, *as a whole*, be considered as providing against the effect of any such particular deficiency. And I believe that the book, (in favor of which there is high testimony in England, as well as in the United States,) contains nothing, from end to end, which may not be sustained by the prayer book and the formularies of the Church of England, than which, in some instances, its language, far from giving overcharged views of the doctrines of the Church, is decidedly *less strong*. As, for example, where the words occur in our English Catechism, "the body and blood of Christ, which are *verily and indeed* taken and received by the faithful in the Lord's supper,"—the word *spiritually* is *substituted*, (after the American prayer book,) for the words *verily and indeed*. (Not that there was any other necessity or reason for this alteration than that of guarding minutely against all possible misconception; for the words *verily and indeed* being *limited* to the case of *the faithful*, it is manifest that they cannot import any *literal*, *actual* reception of the flesh and blood of Christ, or any material change of the sacramental elements.)

I believe it would be very easy, indeed, to shew, if some parties who object to Dr. Beaven's "help" would allow themselves to be brought fairly to the point, that they *object quite as strongly* to some *very plain statements* from which there is *no escape*, of the *Catechism itself*. And I will take this opportunity to put in a *caveat* against a mistake made by many good and zealous persons, which, according to my

convictions, has done extensive harm, the mistake of "going on unto perfection" before "the foundation" of "the principles," or elementary rudiments "of the doctrine of Christ" has been fully laid,—the mistake of giving "strong meat" to children in age, and others who are "babes in Christ." A good deal of Sunday School teaching in these days, is conveyed in the form of *high doctrine*, and delivered also in a manner which savours rather of *preaching* than of *catechising*.

I do not notice the charge of *indecency* brought against Dr. Beaven and the American Church, because it is one which must have been too hastily adopted to admit of the supposition that it can be persisted in. The accusation of indecency might, with equal grounds, be raised against many passages of the prayer-book, and many parts of the Bible itself, with which all our children are made familiar.

With respect to the Churchman's Diary or Almanac,* it is rather remarkable that of the individual Clergymen upon whom the suspicion of consulting it as authority, although not designedly imputed to them, yet inferentially fell, *not one had ever seen the book*. A packet was sent out to me a few years ago,—I know not by whom,—and I gave a copy without having examined it, to one of the subordinate clergy of the parish, not now in this Diocese, by whom, after he had looked into it, my attention was called to its peculiarities. I subsequently destroyed the rest, reserving one copy as a curiosity. Another copy, it appears, found its way since into the country. It would not be just, however, to let it be supposed that I am aware of any unsoundness of doctrine or insinuated misdirection as to the objects of worship,

* I believe that, in different editions, it carries both names.

in this publication, but it appears to be characterised by an overdone ritualism, running into laboured details which it can be neither prudent to adopt nor edifying to recommend.

I now come to a different aspect of the case. I pass from all matters merely personal and local, to a more general consideration of questions involved in the unhappy disputes which have been recently rife among us. I call upon members of the Church of England, as their Bishop, to consider *what the system and teaching of their Church really is* and to take their stand accordingly. The Church of England, then, has an *original* character independent of the state of any other Church, and she has also a *relative* character as it respects the Church of *Rome*. In the *latter*, she is *energetically* a *Protestant* * Church: in the *former* she exists precisely as she existed in Britain before the usurpations of the Papacy were fastened upon her or its corruptions superinduced,—precisely in all essential points, as she would have done, if there never had been any such usurpations or corruptions to *protest* against. It is impossible to understand the Church of England without keeping these different truths in view; and she is fundamentally misunderstood by any man who regards her as a new creation arising out of the reformation.†

* I hold it to be a mere quibble to say, as some persons have been found to do, that the term *Protestant* does not belong to the Church of England, because she never formally assumed it, and because it indicates originally a proceeding connected with the Diet at Spires.

† Some errors of facts in Lord Macaulay's history relative to these points, are indicated in a publication under the title of *The Reformers of the Anglican Church, by E. C. Harrington, M. A.*, Chancellor of the Cathedral Church of Exeter. The above is not by any means the only instance of his extraordinary inaccuracy in relation to the Church of England, a very curious specimen of which is exposed in certain other strictures upon his history under the title of *The character of the Clergy in the latter part of the seventeenth Century*, by *Churchill Babington, M.A.*, Fellow of St. John's College, Cambridge. The historian, in the later editions, has made some changes suggested by the foregoing strictures, but without acknowledgment or notice of the grounds for making them.

In the *relative* character which has been just stated, the Church of England *protests* against the following errors :

1.—The repudiation of Scripture as the rule of Faith, and the incorporation with Scripture, as possessing the same character, of Apocryphal books.

2.—The merit of works and the doctrine of works of supererogation.

3.—The infallibility of the Church.

4.—The doctrine of Purgatory, and that of Indulgences.

5.—The religious homage paid to images, and the superstitions connected with relics.

6.—The worship of the Virgin Mary, with all its concomitant infractions of the Word of God, and the invocation of Saints.

7.—The performance of Divine worship in a tongue not understood by the worshippers.

8.—The dogma of seven Sacraments, including, in the fictitious Sacrament of Penance, tremendous abuses of the power of the keys.

9.—The doctrine of Transubstantiation, involving the errors of Communion under one kind and (in connection also with the doctrine of Purgatory) of Masses for the dead.

10.—The necessity of conformity to the traditions and ceremonies of Rome.

11.—The Supremacy of the Pope.

This numerical list might be increased by subdivision as well as by the statement under different heads, of some dependent or consequent errors, such as pilgrimages, false miracles &c.—but these are, in brief, the errors of the Church of Rome against which the Church of England *protests*.

So far then, of her *relative* character. With reference to the other aspect in which she is to be

regarded, there are certain tenets or usages strangely confounded in the minds of some men with the above-stated errors, and imagined to be assimilated to them in character, and to belong to the same category, which the Church of England (in her *original* character and in common, to a great extent, with several other reformed Communions) decidedly holds and recommends, exactly as she would have done, (according to what has been just above intimated) if no Romish corruptions had ever existed. The confusion of mind which has been just noticed is a *religious deficiency* which we ought to be slow to encourage in ourselves or others. It imports a *want of discrimination* respecting the *real nature* of Romish errors, a want of *clear apprehension* respecting the *scriptural grounds* upon which we repudiate the claims and disavow the teaching of Rome, and, so far at least, a want of clear apprehension respecting the Scripture itself. The principles or the practices of the Church of England which some people call "Popish," are no more Popish because they may be found also in the Church of Rome, than the Apostles' Creed or the doctrine of the Holy Trinity is Popish for the same reason. I have, in the course of these remarks, repeated, *in substance*, many things which I have had occasion to say in print, at different times before; and I may here subjoin my own exact words from a letter which I put forth a year or two ago: "We might, exactly upon the same principles, raise an outcry against the use of bells—against steeples or arched windows in Churches,—still more, against the revival, in all the branches of Protestantism, of mediæval architecture in places of worship,—or against a black habit as the dress of Ministers, all of which are derived to Protestants through the Church of Rome."

Of the tenets and usages, then, which are here in

question, I proceed to specify some *examples*,—being such as are associated in many minds which, in these points, are imperfectly informed, with ideas of assimilation to Rome and such as, in instances known among us here, have exposed her Ministers to misconstruction carried to its very extreme. For the present I merely *state* them : if unforeseen necessity should arise for shewing by means of another address or a series of addresses like the present, that the Church *does* hold them and that she is *right* in holding them, I shall not, by the help of God, be wanting to my duty in this behalf.

1. The Church of England maintains the high and sacred importance of the two sacraments and their living efficacy, when rightly applied, as direct vehicles of grace and privilege to man.

2. The Church of England maintains, as a principle, assumed in various solemn acts and made the basis of legislative proceedings in our whole communion, both within and without the British dominions, the regular standing Commission of the Ministry—the power of providing for the preaching of the word and administration of religious ordinances, and the regulation of matters ecclesiastical, not being held to reside loosely in this or that body of believers who may agree upon this or that arrangement for the purpose, but to have been originally conveyed to the keeping and charge of an Order of men constituted for that end, and, in the persons of those who occupy the chief grade in that order, (wherever the integrity of the primitive system is preserved,) invested with authority to transmit this commission from age to age.

3. The Church of England holds it to be an appendage of this Commission, (however dormant in practice, and this partly in consequence of past abuses of ecclesiastical power,) to preserve order

and purity in the Church of God upon earth, by the authoritative exclusion of scandalous offenders from certain spiritual privileges, and their restoration to the same upon due evidences of their repentance.*

4. The Church of England, in common with other Protestant bodies, maintains and prescribes *as a practice which she affirms to be founded upon scriptural authority*, the duty of *fasting*, upon set occasions, in the literal and proper sense of the word.

5. It is the *genius* of the Church of England, made conspicuous in many ways,—while she affirms in her 34th Article and elsewhere, the liberty which is left under the Gospel, of adaptation in matters of ritual, to "the diversity of countries, times, and men's manners," and while she avoids an overdone pageantry or an intricate and loaded ceremonial,—yet to clothe the exterior of her worship, the whole apparatus of public devotion in all its details, and the whole manner of its performance, with a certain grave, orderly and significant solemnity; and, where it can be reached, to stamp upon it a certain grandeur of effect. She carefully preserves the associations of sacredness in "all that is for the work of the service in the house of the Lord;" and she surrounds with a peculiar and scrupulous reverence the holy memorials of the death of our adorable Redeemer.

6. The Church of England takes order for the frequency as well as for the dignity and religious *decorum* of public prayer, and provides a digested series of commemorative observances, through the ecclesiastical year, which bring, in each instance, specially before her members, either some grand feature of the Gospel history, or, according to the *spirit* of the Apostolic charge, some eminent example

* See note B at the end.

from that " cloud of witnesses" which is found in the first planters of the faith.

All these are examples of characteristic points in the system of the Church of England—plain, prominent features of that system so impossible to be mistaken that an attack upon any zeal shewn in the preservation of such principles or practices is not an attack upon Mr A. or Mr. B : it is simply *an attack upon the Church of England.* I am very far from maintaining that no *minutiæ* of observance can ever become obsolete or susceptible, under altered circumstances and with the tacit sanction of authority, of modification—nor yet that we are forbidden to desire some lesser changes in this or that particular, when the time shall serve and such experiments can be safely tried—nor yet that indulgence may not be due to men who, under the influence of the times, are more or less lax in their Church-views, if only they would shew indulgence, in return, to those who love to keep the rule of their mother. But with reference to the foregoing general points, they are points which we must, of necessity, include in what we accept and assert, whenever, in our approaching Synodical proceedings, we formally accept and assert the system and liturgy of that Church. Some of them are matters of faith : others lie in the province of ecclesiastical authority, according to the discretion committed to the Church, being conformable in their spirit and their object, to the Word of God : all of them are to be practically carried out, *pro virili* and according to the opportunities open to them, by the Prelacy and Clergy of the Church : all of them constitute a portion of the particular form and mode of carrying on the work of the Gospel, which that Prelacy and Clergy have in charge ; all of them should be made instrumental in their hands, according to

every just view of ministerial responsibility, to the edification of the flock, by the familiar iteration of endeavors to promote an *intelligent use and appreciation* of such observances,—endeavors which may in some instances, be made unduly prominent, but the total omission of which is the very way to make men mere formalists in their public devotions: all of them are comprehended in the force of the question to which a Clergyman assents, in rendering, when he receives the Order of Priesthood, his solemn vows before God and man:

"Will you, then, give your faithful diligence always SO to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded *and as this Church and Realm hath received the same*, according to the commandments of God: so that you may *teach the people committed to your care and charge, with all diligence to keep and observe the same?*"

And is it fair, then, is it justifiable, is it of any possible good consequence, that a Clergyman who without any ill feeling or breach of charity towards other Christians,* or any want whatever, of preparation to stand against the proselytism of those Christians who profess the Romish faith, *conscientiously* endeavors to *act up* to this solemn *vow of his Ordination*, should be hunted down by a false and in some instances, an almost ferocious cry of *Popery*—and that efforts should be made, as in very many places has been seen, to impair, if not to destroy his usefulness, by undermining his influence and blowing an evil breath upon his name?—I repeat it—I will make the utmost allowance even for the unfair prejudices and groundless alarms of persons who, from sincere, simple attachment to the pure truth of the Gospel

* See Note C.

which they are made to believe in danger, and with instances in England of an unhappy apostasy before their eyes, may lend themselves too readily to such a cry—I will give credit for *right motives* to men who do *very wrong things* (although they ought better to have examined what they are doing) but, whatever may be the *dispositions of the party*, such a proceeding is, *in itself*, both mischievous and cruel. Is it wise, is it safe, is it edifying to frighten the members of the Anglican Church with utterly imaginary phantoms of superstition in the simplest compliance with the rules of their Communion and to make them afraid—(for I do suspect that even this has occurred,) to use the privilege of uniting in humble prayer before their God, upon such occasions as that of a Litany-Service twice a week! *—*Such* a Litany as that in which the Church has enabled us to "pour out our hearts before God!"

It is very possible, no doubt, to adduce living authorities of some note and making some noise in the world, or perhaps in occupation of high places in the Church, who make very light of the obligations here in question and even contribute to disparage certain distinguishing rules and observances of their own Communion. And the chance of meeting with such examples may be largely increased by the accidental ascendancy of certain political principles, affecting the choice of guides and governors in Religion, where that choice depends upon the State. † An Anglican Prelate,—let such a case be supposed,—will be found to speak contemptuously of the Apostolical succession. But he will be compelled

* There is a Litany Service on Wednesdays and Fridays in All Saint's Chapel, in the Cathedral Yard at Quebec, at half-past nine, a. m. (suspended on account of the absence of many families in the summer months.)

† It is within easy memory that persons have been appointed, in this way, to the Episcopal bench, even of questionable soundness upon vital points.

to recognize it practically, and, upon the very ground of the *Protestantism* of our Communion, in the most marked possible manner, in the exercise of his own functions, if the case should occur of his receiving into the service of the Church of England, on the one hand, a converted Romish Priest, and, on the other a dissenting Minister passing to the ranks of the Church: for the *former*, upon the principle here in question, will be received *without* that *re-ordination* which is made *indispensable* in the case of the *latter*. So again let it be supposed that a Prelate may be quoted in opposition to the practice of *fasting*: * that same Prelate cannot possibly fail to perceive, if his attention is directed to the subject, that, if ever he officiates in the Communion service upon the first Sunday in Lent, it is *this practice* of literal fasting, which he indicates, making it the subject of his SOLEMN PRAYER TO GOD, in the Collect appointed for that day. And so of various other examples which might be adduced.

Supposing, however, that any Prelate, Clerk or Layman, should conceive it to be an evidence of his own superiority to narrow and antiquated prejudices, that he attaches no importance to the distinctive principles or regulations of the Church, here under consideration,—and even supposing him, *argumenti gratiâ*, to be right in this conception of his own case,—nay, admitting freely (in the case of an ecclesiastic) that he may usefully and profitably follow one special line in his Ministry,—if it be a line reconcileable with Church-principles,—which differs from the special line followed by another, and that the Church may

* Recourse might be had also, in the *same direction*, to justify some other rather eccentric deviations, among which may be numbered the non-recognition, as a principle, of the sanctification of first day of the week, and the refusal to use the form for the Consecration of Churches, &c. &c.

benefit the more from both, by means of the very difference of their service,—still ought he not to admit a brother who, so far as modern circumstances leave it fairly open to him, dutifully conforms himself to those principles and regulations,—ought he not to admit such an one, to the benefit of the maxims laid down by an Apostle, "One believeth that he may eat all things: another, who is weak, eateth herbs: let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth: for God hath received him:.....He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it?"

But now let it be asked, however really respectable for their day, however eminent may be some names which can be adduced in favor of low and latitudinarian views in the Church, however plain and willingly conceded a superiority may attach to them over the claims of him who is penning these humble remarks, let it be asked, so far as human authorities and examples are concerned, whether there are not names immeasurably higher—names which will stand when the names of any such living men shall have been long and totally forgotten,—illustrious imperishable names in the Church of England, the names of men of deep thought, of profound learning, of accomplished scholarship, of masterly eloquence, all sanctified by a holy spirit of love and richly impregnated by the word of the living God,—to which an appeal may be made on the other side?—and these, observe, the names of men who have been *specially distinguished as invincible champions of Protestantism.* What were the sentiments of *Hooker*, upon the several points which have been above stated?—of Hooker whose great work,—(and the words will

apply to it in the parts which regard our controversy with Rome no less than in others) has been described by a distinguished scholar of the last century as the everlasting possession and the impregnable bulwark, of all which the English nation holds most dear? Hooker might be quoted absolutely upon *all* the points in question—take him here only upon *one*, in contrast with certain views upon the subject of *fasting*. We are told, in his life, that "he never failed on the Sunday before *Ember-week*, to give notice thereof to his parishioners, persuading them both to fast and then to double their devotions for a *learned* and *pious* Clergy, but especially for the last; saying often that the life of a pious clergyman was *visible rhetoric*, and so convincing that the most godless men, (though they would not deny themselves the enjoyment of their present lusts,) did yet secretly wish themselves like those of the strictest lives."*

Turn to *Bishop Hall*. Where is there a writer to be found more heavenly-minded, more spiritual, more truly evangelical, more honored by Protestants of different denominations, than Bishop Hall?—And Hall was the author of *No peace with Rome*, as well as of many lesser productions in that controversy, a marked vein of Protestantism being, in fact, seen to run through all his voluminous works.

Yet among these works we find one whole *class* in defence of the constitution and usages of the Church of

* See Acts XIII, 2, 3 as remarkably sustaining the observance prescribed by the Church in this particular behalf. I have no doubt in my own mind that Hooker derived assistance in achieving what he has left to posterity by his habit of "keeping under his body and bringing it into subjection" in the observance of the prescribed Fasts of the Church.

The late Bishop Stewart, my honored predecessor in the See, who never laboured under the imputation of Popery, made it his ordinary practice, although not holding himself inviolably bound to it by any superstitious feeling, if circumstances occurred to suggest a deviation from it, to pass every Friday throughout the year in as much religious seclusion as was practicable, and to observe the day as a rigorous fast.

England, and prominently, in this class, a lengthened and learned work of which the title is *Episcopacy by divine right asserted*, and we read a moving lamentation over the ornaments and appendages of the sanctuary, when the Puritan mob assaulted his palace, demanding the destruction of the stained windows which decorated his Chapel, and when in the further advance of their infuriated zeal, like the enemies of the ancient Israel described in the 74th Psalm, they demolished all the interior work of the Chapel, after which he tells us of "a hideous triumph on the market day before all the country; when in a kind of sacrilegious and profane procession, all the organ-pipes, vestments, both copes and surplices, together with the leaden cross which had been newly sawn down from over the Green Yard Pulpit, and the service books, and singing books which could be had, were carried to the fire in the public market place,—a lewd wretch walking before the train, in his cope trailing in the dirt, with a service book in his hand, imitating, in an impious scorn, the tune, and usurping the words of the Litany formerly used in the Church."

Look again at *Chillingworth*. Chillingworth is by many persons considered *par excellence the* champion of Protestantism among Anglican divines, and a passage from his greatest work, relative to the foundation of Christian faith, has been continually quoted by men belonging to different Protestant bodies, at Bible Society Meetings, or upon other similar occasions. Yet Chillingworth is the author of '*The Apostolical Institution of Episcopacy demonstrated.*" Chillingworth, in the preface to his great work above mentioned, very powerfully advocates the costly and elaborate decoration of Churches, supporting his own view of the case by a long quotation from Sir Edwin Sandys, another distinguished

and determined opponent of the Papacy. And Chillingworth has a sermon in which, taking up incidentally the subject of Church discipline, of which his views are very high, he speaks thus: (I print the whole passage in Italics, because it bears powerfully upon the whole case here in hand :)

"*Considering how much the doctrine of our holy mother the Church hath been traduced, not only by the malice and detraction of our professed enemies of the Church of Rome, but also by the suspicious ignorance and partiality of her own children, who, out of a liking for the zeal, or rather fury, of some former Protestant writers, have laid this for a ground of stating controversies of our religion, That that is to be acknowledged for the doctrine of these reformed Churches which is most opposite and contradicting to the Church of Rome. So that as the case goes now, controversies of Religion are turned into private quarrels, and it is not so much the Truth that is sought after, as the salving and curing the reputation of particular men.*

These things, therefore, considered, truly for my part I dare not take upon me so much to gratify the Papists, as to think myself obliged to maintain many incommodious speeches of some of our Divines in this point, Hoc Ithacus velit, et magno mercentur Atridæ. *They will never be unfurnished of matter to write books to the world's end, if this shall be the method of stating controversies. Oh! what an impregnable cause should we have against the Church of Rome, if we ourselves did not help to weaken and betray it, by mixing therewith the interests and conceits of particular men.*"

Consider *Bishop Taylor*, whose glowing eloquence is the admiration of all English Scholars, a victorious controversialist in the encounter with Rome, and author of larger and lesser works in that encounter, which will hold their place for ever, among the standard theology of the Protestant Faith

—the fervent advocate also, and in a manner, the Apostle of the principles of toleration in an age when they were by all parties alike, ill-understood,—the most indulgent of men in his judgment of those who differ from the Church : yet the author, besides a treatise on the Anglican forms of worship, of a long work of accurate research and detailed investigation, under the title of "*the Sacred Order and Offices of Episcopacy, by Divine Institution, Apostolical tradition and Catholic practice*"—and composer also of many devotional forms, breathing all the ardor of Christian piety, in adaptation to the set seasons and periodical observances of the Church.

I might accumulate name upon name and testimony upon testimony. I might adduce, among others, the case of *Bishop Andrews* who made himself remarkable by converting many of the Romish Clergy and Laity to the Faith of the Anglican Church, and who at the same time was remarkable for his unbending attachment to the polity and worship of that Church, and for his exactness in multiplied devotions in a prepared form, for a variety of familiar occasions in life. I might instance *Bishop Beveridge*, a well known favorite with all men of what is termed an Evangelical cast, yet a strenuous assertor, (among other customs of the Church) of the value of her daily service which, when a parish priest, he effectively carried out in his own charge. I might point to the well-known case of non-juring Bishops conspicuous for their unflinching attachment to the distinctive principles of the Anglican Communion, yet willing sufferers for the cause of Protestantism, in opposition to the acts of an arbitrary king. I might soon fill a large book with similar examples, and I might have resource to those of celebrated foreign divines, but let the above-cited specimens suffice.

I would only now ask, were Hooker, Hall, Chillingworth, Taylor, Andrews and Beveridge, men of Romanizing tendencies,—by anticipation Tractarians or Puseyites?*

I do not say that any of these men were *infallible*, or that, in the sense of implicit acquiescence in what they have said simply *because they said it*, we are to call any of them our "Father" or "Master upon Earth." Whatever weight their opinions may justly claim, my own maxim, and that which I recommend to others, with respect to human authorities of this nature, is to be *Nullius addictus jurare in verba magistri.* I refer to them as great, illustrious Protestant champions of the Church of England—and if they, *being such*,—confessedly and conspicuously such,—held the views which have been exhibited by means of references or extracts here given, as views by which they were distinguished, I ask with what shadow of justice, I demand by what possible right, we can tax men with Popish leanings because they hold the same or perhaps even more subdued although similar views upon the same points?—I ask with what title to a just or generous or warrantable proceeding, we can resort to the common and easy ARTIFICE, in order to make them odious, of ringing the changes upon certain words such as semi-popery, Romanizing tendencies, the *opus operatum*, &c., &c., which have no particle of just application to the case, but which *serve the purpose with abundant readiness, of bringing suspicion and discredit upon a clergyman because he desires to preserve in their undamaged integrity, the distinctive principles and usages of the Church of England*, and which aid the *object of introducing into favor, in substitution* for the *real*

* See Note D.

system of that Church, a system which is stamped with the characteristics of *dissent?* Nobody attacks the Scottish Presbyterians because they venerate the name and cling to the peculiarities of John Knox: nobody quarrels with the Methodists because they are fervently attached to the memory and cultivate some now traditionary practices of John Wesley—but if a minister or member of the Church of England, would affectionately identify himself in faith and practice with all which has been handed down to us by our martyr Reformers and their venerable co-adjutors in framing the standards of our faith and worship,—such a man is not to be endured for an instant, and a movement must be made to put him down. The principles of toleration freely extended, right and left, to others holding all shapes or shades of opinion, are to be refused, in his exceptional case. And it is not for the most part, an adversary who does him this dishonor—for then, peradventure, he might have borne it—but it is done by those who ought to be his companions and his guides, his own familiar friends whom he could trust, with whom he could take sweet counsel together and walk in the house of God as friends. Well may we adapt to the case the prophetic words of our Divine Redeemer. "A man's foes shall be those of his own household."

But how easy would it be, in many of these unhappy cases of difference, to turn the tables upon those who make the attack and to ask them how, in their own line of proceeding, they can reconcile it to themselves to repudiate the rules and provisions of their own prayer-book, and to put the force which they do, in particular instances, upon the plain, strong, unequivocal language of the forms of the Church, which they use. More, much more than this—how easy to retort upon the assailants, the charge of

helping forward the cause of Rome. Any reverential care in public worship, any strict attention to venerable rules, any solicitude whatever for that decorous ecclesiastical effect in the varied ministrations of the Church, which is eminently characteristic of the work of our Reformers, creates an alarm in some quarters, and calls forth from others a torrent of unmeasured abuse or of ungodly ridicule. But there is no one thing more certain in the world than that a mean, cold and denuded aspect of religious ceremonial or a slovenly neglect of externals in the house of God, combining with a meagre and inadequate, a clouded, uncertain, unsatisfactory estimate of the ritual ordinances of Christianity, as well as with a hasty disparagement of settled order and venerable authority, and a promiscuous recognition of new and multiplying forms of religious profession, have been the direct means of driving many well-disposed men into the arms of Rome, who under different auspices might have been won to spiritual views of their religion, and preserved in the profession of a pure and scriptural faith. The Tractarian movement itself, which ran on to dangerous and unwarrantable lengths and wandered, at last, so far away from the Church of England, was urged to those very lengths, as it was, in the first instance, (and then with wise and good intentions,) set on foot, by the marked and widespread deviations, in another direction, both from the letter and the spirit of the Anglican standards, which prevailed in the Church. Extremes beget opposite extremes.

I will here illustrate my meaning by a familiar example in point. The laxity of observance which has crept over our own Church, has produced the painful exhibition to be witnessed in our army and navy, of bodies of men *sitting* in public prayer. That may

now be said to have grown up into the *rule* of the army and navy, where the Church of England is professed,—at least I never *saw* any other practice in either.* Take an army of people belonging to the Romish or Greek Church:—you may see ten or twenty thousand men, during their public religious performances, all down, in humble reverence, upon their knees. An intelligent Protestant will not be shaken in his principles by this spectacle as contrasted with what he will see in the corresponding case within the Church of England. He will understand very well, that the prostrate awe of superstition may exercise a power over men which spiritual Religion, adopted nominally by the mass, but actually influencing only the true Israel of God, may fail to shew. But if he is a *truly* intelligent Protestant, he will d[illegible]lore the introduction of that external irreve[illegible], in this and other similar points, which takes away the aids to inward reverence, provided by our own Church, and suggests the idea, at once, with all the heightening effect of contrast, to unsettled minds, no less than to the adherents of a superstitious system, that Protestants do not care about their Religion, and are ashamed to bow the knee to their God. Our own people are chilled and impeded in their devotional exercises—kept back in the moulding of the religious man: the careless among them are confirmed in their carelessness: those who are alienated from us, as votaries, themselves, of an erroneous faith, are hardened in their alienation: those who may be described as standers-by and spectators in Religion, receive unfavorable impressions, of which, they experience and communi-

* I know an instance of *one* regiment in which the Colonel succeeded in establishing the use of the proper posture in prayer—but this, so far as my opportunities of information have reached, was a solitary exception.

cate abroad the bad effects; and some, perhaps, are led to apostatize from their faith. It is, therefore,—(since the train of natural causes and effects is assuredly not left to be inoperative among the influences which form Religion within the heart,)—the merest mistake in the world, and the most complete misapprehension of the manner in which human beings are constituted and are acted upon in Religion, to suppose that a care for externals can be safely neglected, or that it is a dereliction of the preaching of Christ and him crucified, to maintain the value of outward ordinances, and to cultivate a dutiful conformity to every prescribed observance. Nothing is more unfounded, nothing can be more shallow than such a charge. St. Paul tells us that he determined not to know anything among the believers, save Jesus Christ and him crucified. What did he mean by this? He meant, of course, that the great cardinal doctrine of salvation by the death of Christ, should never, in any part of Christian teaching, be lost from sight, should inseparably be interwoven with every endeavor for the spiritual good of the flock, should constitute the grand, the absorbing object of Christian ministrations. But did he mean to be so literally taken as that he would not teach anything, for example, about the operations of the divine Spirit, or the resurrection from the dead, or other poirts of Christian belief, save the one here in question? Or did he mean that he would never charge upon the believers, the remembrance of their baptism and of the obligations then contracted as well as of the privileges then conveyed?—Or did he mean that he would never descend to familiar instruction respecting the details of duty in common life?—Or did he mean that he would not enjoin it upon the disciples to pay respectful regard to the directions of those who are

"over them in the Lord?"--Or did he mean that it was impossible for him to afford a thought for the decency and order to be observed in public worship, for the establishment of rules which are to distinguish the sexes in the house of God, for the reverence to be associated with the place where the holy communion was celebrated, as distinguished from the houses which men have to eat and drink in? Certainly the holy Apostle did not mean all this or anything resembling it,—for if he did, he would most prodigiously contradict himself.

The lessons of the past are apt to be lost upon the inconsiderate mortals of any living generation. We might else deem it a marvellous thing that the warnings should be forgotten which stand out in broad and awful characters, upon those memorable pages of the history of our own country which record the demolition of the Church Establishment by a religious faction, in the civil war of the seventeenth century. ***Delenda est Carthago***, was their war-cry; "Down with it, down with it even to the ground," was the motto inscribed upon their banner, The ancient episcopacy, the venerable ritual, the solemn and spiritual liturgy, the grave and orderly observances of the Anglican Church were all to be exterminated, root and branch. Then it was that the heavenly-minded, the evangelical Bishop Hall, (among thousands of similar examples) lifted that voice of lamentation of which some notes are heard in an extract already given, over the dishonor done to the Church which he loved, and in his ***Letter from the Tower*** and his ***Hard Measure***, left a picture of her fanatical enemies which as it is touching in itself, so in the agitations of our own time, it is curious and most instructive to contemplate.

And were these men the true representatives of a

pure and thorough Protestantism, the genuine defenders of the cause of scriptural truth against the oppressions and corruptions of the Church of Rome? No, my brethren, no—those men were among the best of friends, the most serviceable auxiliaries whom the Pope had in the whole country. Rome, always sagacious, always watchful, in her worldly wisdom, to seize and apply the fittest instruments for compassing her ends, Rome sent out her Jesuit emissaries among the people in the guise of fanatical preachers to join in railing against the system, and usages of the Church of England. The overthrow of that Church, could it be effected, would be indeed the demolition of one of the foremost and most formidable bulwarks of the Reformation—it would indeed be a triumph achieved for the Pope. And do we suppose that in this Diocese at this moment, the Church of Rome is not congratulating herself upon the utterly needless obtrusion before the public here, of divisions and of extravagancies unhappily, at this moment subsisting in the Church at home, or upon the attacks made upon certain earnest and zealous sons of the Church of England among ourselves? I have not the most distant suspicion that we have here among us Jesuits in disguise from whom any of these attacks actually do proceed. But if we had, this is just the game which they would play. These attacks proceeding, no doubt, from sincere Protestants, are, nevertheless, in not a few points, the very echo, in wonderful exactness, of those notes with which England rung in the crusade against the Church under our unhappy Charles, followed by the suppression of the prayer-book by the regicides,—notes which were caught up and blown abroad by the agents of Rome. The opposition proceeding now very generally from men who are members by profession, if not by occu-

pation Ministers of the Church—they do not revive the precise cry against things so stamped upon the face of our Church-standards and so incorporated with the familiar working of the Church, as the surplice and the organ, the reverent inclination of the head "at the name of Jesus"—the sign of the cross in baptism, the practice of kneeling in the reception of the other sacrament, the ring used in the solemnization of marriage, or the confirmation of our youth by the Bishop affirmed to be an Apostolic rite. But are not the things to which they are specially hostile, things of exactly the same class and character as these, and, in fact, *far short* of them, for the most part, in such objection as they would envelop in the eyes of those who were once called *precisians?* And if a clergyman is seen to manifest any zeal for the correction of neglects, irregularities and deviations in the things pertaining to the house of God, which marked a drowsy day in the Church—if he does not look with favor upon those happy times when the more convenient slop-basin or pewter vessel displaced the ancient font, transferred, to serve as flower-pot, to the garden of the squire, and when the celebration itself of the rite of baptism was passed from the house of God to the dwellings of men,—if he does not sigh over the loss in some Churches of high-partitioned pews which snugly ensconced the more stately worshippers, and often shut off the poor from public worship—then *Fœnum habet in cornu,—longé fuge*—this man is a mad Tractarian—he will toss you all, if you let him come near you, over the fences which divide us from Rome.

There is perhaps no person living who has had more ample or more varied experience of public prayer and preaching conducted with the rudest appliances, or scarcely with any appliances at all,

than myself. And the roughness, and extreme bareness of the accessories of worship are felt sometimes to be aids to devotional feeling. You will hear persons who are inclined to deprecate, if not to denounce every approach to pomp of ceremonial or ritual effect, describe with much zest, and in what, according to a hackneyed modern phrase, is called a *graphic* manner, the touching simplicity of a scene where the preacher reminds them, perhaps, of the Baptist in the wilderness. Yet they are then owning the influence, developed in a different manner, of the very principle against which they are disposed to contend. They are recognizing the aid of *circumstantials*, the power of *externals*, in the acts of devotion and the performances of the Minister of God. *Either* way, these *accidents* of our worship, are, of course *non-essentials:* the grand points of the Gospel Ministry may be gained, the heart may be lifted fervently in prayer and praise; the soul may be penetrated with the love of Christ, the word of life may be carried with power to the heart of sinners, within the walls of a very convenient and respectable building, whose architecture is most supremely unecclesiastical, and whose arrangements for the conduct of worship are utterly revolting to a correct and nicely formed taste. But where the bounty of God has placed the means at our command, I am well persuaded and think I am sustained in this persuasion, (as I have shewn elsewhere,) by different passages to be found in the New Testament, that we, as Christian worshippers, may adopt for our own,—with reference to the exterior of our worship, to the order of its distribution and to the solemnity of its effect, the language of the holy Psalmist, (according to the prayer-book translation,) "It is well seen, O God, how thou goest, how thou, my God and King, goest in the sanctuary." It is, in

fact, upon these principles, if we examine the philosophy of the thing, that music, sanctioned by the practice of the Redeemer,* is made an ingredient of devotion. The power of music, by a peculiar and mysterious kind of charm, by the touch of some hidden spring within us, moves and melts, subdues or elevates the soul of man; and this natural power, with the heightened effect of artificial culture, is made available in his Religion. A remarkable exemplification of the principles laid down in some of the foregoing remarks, is found in the following extract from the recent account given by Dr. Livingstone, of his labors among the African tribes:

"So long as we continue to hold services in the *Kotla*, the *associations of the place* are *unfavorable to solemnity*: hence it is always desirable to have a place of worship as soon as possible—*and it is important too to treat such place with reverence, as an aid to secure that serious attention which religious subjects demand.* This will appear more evident when it is recollected that, in the very spot where we had been engaged in acts of devotion, half an hour after, a dance would be got up."—*Missionary Travels*, cap. ix, p. 206.

"Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls." I do not know of any occasion within my own experience, which has afforded more room for such a charge as this, than the recent interruptions of our peace in this place. I do not mean, any more than the inspired prophet could have meant, that we are to check all advance, to disdain all suggestion of improvement, to resist all indication of ***progress.*** Every principle for which I am here contending, ***is connected with genuine progress in the Church.*** The two things go on *pari passu* together, and, of

*Matthew, xxvi, 30.

this, if we had room for them, many striking and satisfactory proofs might be stated, in the way of example, as seen throughout the Empire. But there are ideas often propagated and easily accepted among men—nay caught at, in many quarters, with eagerness, of a necessity for substituting something new which seems to offer itself or to be attainable, in the management of affairs—for breaking up the old routine and brushing aside the inherited prejudices attaching to the received system—they have not yet got "the real thing"—nothing will effectually be done without this renovation—no life will be infused into the body till new influences are allowed to have their play and the channels of control and authority are changed.

All this may be, more or less true: or it may be, more or less, erroneous. Let us, then, with reference to our own Church affairs, pass very briefly in review, some principal historical facts of our case, and enquire under what particular auspices and in connection with what set of principles, the work of the Church has been done among us, and how far it has, while thus conducted, earned a title to our confidence.

The Society for the Propagation of the Gospel, (already for another reason, noticed) of which its President, the present Archbishop of Canterbury, said upon a memorable occasion,* that to withdraw the means from that Society of carrying on its work of evangelization, would be like withdrawing the Sun from the natural world,—is a Society which for the last century and a half has been labouring throughout the dependencies of the empire, to plant and extend and cherish the Church. This Society,

* The occasion of the Society's Jubilee, in 1851.

since the formation of Colonial Sees, has carried on its work in an unswerving recognition of the principles received in the Anglican branch of the Church, and in concert, uniformly, with the local ecclesiastical authorities. It would take up space which cannot be spared here for the purpose, to trace its labors or those of the sister ***Society for Promoting Christian Knowledge***, either in a review of the past or in a survey of what it has been recently doing and is doing now, abroad over the world, in which latter aspect it has, among other benefits, provided, through a special department of its labours, for the multiplication of the Colonial Sees in all quarters of the globe, and has furnished a triumphant answer, in the conspicuous fruit of this enlargement of the episcopate, to those objectors who imagined that the means of augmenting the Missionary force of the Church and other machinery of evangelization, would be thence abridged. But not even looking at the adjoining portions of British North America, let us remember that, if we can point here to recesses in the forest where the rose of Sharon has been planted by the hands of our labourers: If we can indicate remote and rude places of the Gulf untrodden by any Minister of Religion, till the ground was taken up by our own: If we can shew the work of the Gospel perseveringly carried on, by strained efforts and with meagre resources, among feeble flocks scattered over a prodigious surface of country, here buried in the woods, there in danger of being absorbed into one with the prior occupants of the country, proud alike in their numbers and ecclesiastical wealth, who profess the faith of Rome: If we can bless God for a race of Clergy, who, with all the faults attaching to them as men "of like passions" with their brethren of the laity, have been ready, without worldly recompence, to

endure privation, to encounter hardship in the service of Christ, to put their lives in jeopardy in seasons of pestilence, and, have been known, in several instances, to fall as victims "upon the service and sacrifice of the faith,"—men familiar with prisons, with hospitals, with all the haunts of squalid poverty:—If we can boast of a college, conducted by Professors from English and Scotch Universities, and now constituted a University itself,—a College often most ungenerously disparaged, often injuriously misrepresented as to its principles,* in its present young and still struggling stage, which was at first set fairly in operation by an indomitable spirit of zeal and self-denial upon the spot, and has been the means of so moulding a great portion of the junior Clergy in the two Lower Canadian Dioceses, as not to be behind the race of men already described, and can shew many of its *alumni* ceaselessly devoting themselves to the labours of their Ministry,—never looking back after the hand has been once put to the plough—continually engaged, whether in cities or in the roughest scenes of Missionary labour in the woods, in pastoral work: warning their people from house to house, assiduous in lengthened preparation of the youth for Confirmation, in the formation of Bible classes, in the establishment of libraries for their people and in other efforts for the spiritual improvement of their charge: If there has been recently engrafted upon our College a "*junior department*," which affords advantages of education, in its different branches, equal, as I believe, to those of any school in North America, and which pre-emi-

* The late Hebrew Professor (Dr. Hellmuth,) has repeatedly told me of his having to fight the battles of the College (of which he was at one time a student) against charges of an unsound tendency in its teaching which, *once made*, are re echoed round and round, and of his having appealed to the settled course of instruction and the choice of authors used in that course, as furnishing ample refutation of such a charge.

nently excels in familiarizing the minds of boys with the word of God* :—If the Church has been enabled to dispense the bread of life not only to her own destitute children in the wilderness but to many who had no claim upon her as their mother ; to dot the back places of the country with decent though humble temples of the living God ; to found permanent institutions for the general work of the Diocese, or the wants temporal and spiritual, of the poorer classes in the city, and all this in the face of disheartening difficulties and accumulated obstacles :—If the Church of England has done all this, and more, in the country,—then " what," with the blessing of God, might she not hope to do

——— " which honor bids her do,
WERE ALL HER CHILDREN KIND AND NATURAL ?"

and by what earthly agencies, by what human instruments has all this,—little, it must be sorrowfully said, compared with what the ruling powers of the empire ought to have given (or to have left) her the means of doing,—by what earthly agencies, by what human instruments has it been done ?—" Stand ye in the ways and see and ask for the old paths :" it has all, all been done—and " as the truth of Christ is in me, no one shall stop me of this boasting "—by the hands of those who love the Church of their fathers in the stable integrity of her principles and are linked in their religious proceedings, with the cause of ancient authority and order.

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* The parties who attack the Church and her institutions in the Diocese, conceive the Bishop, it may be presumed, to be no judge of such matters as these. Whatever my poor judgment may be worth, I *do* judge that the members of the Anglican Church in Lower Canada enjoy a special blessing in Bishop's College, and its recently formed appendage ; and to some parents who have opportunity of availing themselves for their children, of those inadequately appreciated establishments, I would even venture to apply the well-known line, *O fortunati nimium sua si bona nôrint.*

The *Society for the Propagation of the Gospel*, besides the standing maintenance of the Missions, and the allowance for assisting theological students, and a great many occasional grants of a minor class, has twice since my own occupation of the episcopal office, given the sum of a thousand pounds sterling to our College :—has twice, at my own instance, placed five hundred pounds sterling, at my disposal for the relief of certain pressing exigencies of a personal nature, among the Missionary Clergy;—has expended upwards of two thousand pounds currency in the purchase of glebes and endowments ; it left its allowances to us from its own home-funds undiminished, when the Clergy-Reserves fund began to be available in our behalf and even, to no inconsiderable extent, increased them ;* and at this date,—notwithstanding the severe necessity for retrenchments in its expenditure, on account of the growing demands for its help, throughout the world,—it charges itself with the payment of about three thousand pounds currency annually,† for the benefit of this Diocese of Quebec.

The *Society for promoting Christian Knowledge*, a vast number of years ago when we had, a good deal through our own fault, got largely into its debt in our importations of the scriptures, the liturgy and the various publications upon its catalogue, remitted its own claim. When I first took charge of the Diocese, then comprehending the whole of Canada, of which the western division stood, at the moment, (with reference to our own matters ecclesiastical) in a

* The *particulars* of this increase may be seen by any of my brethren of the Clergy who may happen to have preserved my circular of the 10th Novr. 1852, which was published in the *original* Canadian Ecclesiastical Gazette, of which the series was issued at Quebec. The same publication (Decr. 1850,) will be found to afford some particulars of the increase in the number of Clergy, &c., &c., from 1836.

† This does not include £300 stg., allowed for assisting divinity Students at the College which is for the common benefit of the two Lower Canadian Dioceses.

trying conjuncture,* that Society placed at my discretion the sum of two thousand pounds sterling for the alleviation of the case. It would be too long to tell how many gaps I was thus enabled to stop and how many pressing demands to meet, which, if they had not been met at once, might have passed into permanent failures in the plantation of the Church. The same Society has dispensed through my hands in a series of greater and smaller grants for Church-building and a variety of other objects, the amount of about three thousand pounds, sterling. And thesame Society gave two thousand pounds sterling, in the first instance and one thousand since, (at the solicitation of the Principal when collecting in England) to our College, besides four thousand, first and last, towards the endowment of the Bishopric of Montreal.

This Society is very lightly esteemed by some persons who entertain marked party views in Religion, and by others whose judgment, through accident of circumstances, has been formed from flying rumours and what may not improperly be called religious gossip. It has even been called in question as to its true Protestant character. The whole of these objections will be found, I apprehend, if they are passed through the crucible of fair enquiry, to resolve themselves into the simple fact that it is strictly and exclusively a Church of England Society—not in the sense of restricting its benefits to members of the Church of England, for multitudes of men not within our communion, men of other tongues as well as children of the British Isles, have without disturbance

* Under certain arrangements which appear in a printed official correspondence in which the Treasury, the Colonial Office and the Society P. G. were the parties, the then existing stipends were continued by the *Government* to the Clergy of *Upper* Canada, without benefit to any *additional* clergyman who might be required, and the charge of the *Lower* Canada Missionaries being thrown upon the S. P. G., the aid of this Institution was, for the time, withdrawn from the other section of the Diocese.

of their national or other predilections in Religion, benefited, from the day of its formation, by its supplies —but in the sense of its inviolable connection with Church authority, its refusal to bend with "the passing winds of doctrine" which may prevail at particular seasons, and its help afforded, where it may be necessary, in upholding and explaining the principles of the Church. This may be called one of its *departments. Another* department is found in its special armoury against the assaults of the host of *Rome.* Nowhere, I believe, can be found a more complete and satisfactory assemblage of the lesser and more familiar works which expose the fallacies and upset the claims of the Papal Church. And with reference to the general character of its publications, it may be sufficient to say that, although no human institution is perfect, and no book but the Bible secure from all possible shade of error, they consist, in no inconsiderable part, of selections from the writings either of our Reformers, some of the earliest in our "noble army of martyrs" included,—or of our most celebrated divines of a later time. But it has also a copious assortment of small publications prepared with certain popularly attractive features which characterize the issues of the press in our own day.

I have had many friends* in England who love the good old ways of the Church, and I have had much help from them, according to their ability, on behalf of the Church in Canada. But there was one friend indeed,—a very aged man at the time, and living in a retired and frugal manner,—and him I cannot forbear

* The Rev. W. J. D. Waddilove, a near connection of the late Bishop Stewart, ought not to be left unmentioned among the benefactors of the Canadian Church; but his exertions have been chiefly made in the cause of Upper Canada, for which section of the Province he founded the *Stewart Mission Fund.* Mrs. Simcoe, widow of the first Lt. Govr. of U. C., has also been liberal in repeated benefactions.

from mentioning here, into whose heart it was sent from above, to give me *six thousand pounds sterling* in a single gift, for the benefit of my Diocese, at my own discretion. This was a sum not to be frittered away in small objects, however many they might be or however good their claim, and it seemed to fall providentially in a crisis when we had newly made the launch at our College, but ran short in our means to man and equip the vessel. Other circumstances, through the divine goodness, singularly conspiring, by which we were enabled to secure efficient services upon terms of compensation unusually moderate, she proceeded on her voyage. Mr. Harold,* the munificent donor, was a staunch Churchman, and one who did honor to his principles by largely benefiting the bodies and souls of his fellow-men. As a medical man, he practised gratuitously among the poor; and his executors found that, first and last, he had given about twenty five thousand pounds (I speak from memory) to the *Society for the Propagation of the Gospel*, for its work in different parts of the world.

For a long, long tract of time, the two great Societies here in view, were quietly doing their work, in affording to distant lands the ministrations of the Gospel, and sending abroad the holy Scriptures in different tongues, when no other body of persons in the British Isles, within or without the Church, was engaged in the work at all. Without the stimulus of competition, without the incitements and human encouragements attaching to modern *publicity*, without the help of placards and platform oratory, which we now call in aid, (as we can command it)

* Mr. Harold was so genuine an observer of the maxim not to let the left hand know what is done by the right, that he was with extreme difficulty persuaded to allow the Divinity Professorship to carry his name; and when urged to give his portrait to be hung (according to European usage,) in the College Hall, he declared his objection to be insurmountable.

to our proceedings, without the more prevalent sympathy in the cause, the more general awakening upon the subject of Religion, which it has pleased God of late years, to shed down upon the Churches, these ancient institutions, slowly, if you will (for under such circumstances it could not be otherwise,) and almost silently, yet surely worked on and laid, among other benefits, the foundation of the Colonial Church in the British Empire. And whatever comparative dulness may have attached to all religious enterprises of the day, there are interesting tales which could be told to shew that it was not a mere formalism in devotion, or cold and barren profession of the faith in Christ, of which they were instrumental in the propagation.

Under the auspices, then, and by the agencies which have been here pictured, the work of the Protestant Church of England, in this as in other dependencies of the empire, has been brought up to the point at which it now stands. The Church of this Diocese, is still mainly drawing its nutriment from the bosom of the mother Church at home and carried still in her arms. It is not time yet to turn round and say, We have done with you: we can walk alone now, and do not want to be in leading-strings: or what help we want, we will get from other sources and manage upon a new plan and upon new and more enlightened principles: we will discard all these musty prejudices which hinder the growth and vigour of the Church. We will have a *revolution.* Alas! but "what will be seen in the end thereof?" Where would the Church have been now in the Diocese, if both its support and its administration had not been provided for in connection with that system, the plain, real, honest Church of England system, which some of us would desire to see superseded by what is new, and perhaps more

popularly *taking*. Where is the hope, the strength, the reliance, under God, of the Protestant Church of England in Canada? Look back upon the past and tell.

I am not, however, by profession or in principle or in feeling a mere *laudator temporis acti*. I bless God for the marvellous improvements of the age and believe them ordained to be gloriously instrumental in advancing the highest interests of the human family at large. I bless God for the *revolution* which *has* taken place within my own recollection, in the *Church* —but this is a revolution connected and indeed identified, in many of its most signal benefits, with the *recovery*, in practice, of ancient and characteristic principles of the Anglican system. You, then, who love the reformed Church of England, know, I beseech you, who are your friends. They are not your friends, although some among them, carried away by ill-examined impressions, may mean you well, —who sound an alarm in this Diocese, about Romanizing tendencies. That *skiamachia* (for if ever there was a fighting with shadows, a "beating of the air," it is found in this instance) can only do hurt to the cause which is dear to your hearts. The interests of our Anglican Protestantism in this Diocese, I am bold to say it, are much safer in my hands and the hands of those who support me, than in the hands of men who would bring our fidelity into question. For *my own*, of course, *is* brought into question, if I do not seek to put down those who are charged with dispositions to tamper with our Protestant truth. I do not wish,—God forbid!— to extinguish a jealous watchfulness over that truth. I do not blame men who are so tremblingly and sensitively alive to the danger of covered advances on

the part of Rome, that they start at the imaginary semblance where no reality exists,and are carried beyond themselves in their excitement. I do not impute bad motives to them, simply because they may be prompted by these feelings not only to conceive but to propagate a groundless alarm. They *may* do this—I would to God, though, that we had seen a little more of such a spirit!—in a spirit of candour, of charity, of Christian forbearance. But I think, in the meantime,—nay I am absolutely sure—that, by that propagation, they are doing mischief to the cause which they mean to serve. Hard things have been said of tried and faithful Ministers—hard constructions have been put upon their doings—sneers and taunts have been bandied about, much ridicule has been employed, and not exclusively on one side*—a weapon which a well-known sceptical writer pronounces to be "the test of truth," and to which he would subject, accordingly, the pretensions of Christianity—but though a playful sally, made in a kindly spirit, is not austerely to be condemned, it would be well to remember, when once religious discord begins, those beautiful words of Hooker, "There will come a time when three words uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit." "Every idle word which men shall speak," whether by tongue or by pen, "they shall give account thereof" in that day. It will not look well *then*, and it will be wise to bear this in memory *now*, that men—in order to gratify malice, to weaken the force of truths to which they are

* There is one considerable pamphlet on the side opposed to the Church, (—I think about the fourth in the series on both sides) which I have not seen and to which, of course, none of my remarks, whether applicable or not, in themselves, are intended to apply. In fact, I had brought them to a close before I heard of its being out.

opposed, to seize, without one thought of its fairness, the readiest engine for their purpose, against their adversary, or possibly, "as a madman casteth fire-brands, arrows, and death, and saith, Am I not in sport?" to indulge in mere wanton amusement,—fly at once to the press, the seeds of the mischief being thus blown throughout the Province and beyond it, and bring disparagement upon the faithful servants of the Most High, weakening their hands in his work and wounding their hearts.

The cause of the Church of England in this Diocese, has received a check. Rome and others who may have ill-will to her, have had a triumph. The disturbance has been uncalled for: for I repeat it—let one instance be proved in which any of my Clergy have outgone either the doctrinal teaching or the ritual directions of their Church. Let one instance be shewn in which they have even availed themselves of certain recent decisions in England under which decorations, and symbols and appurtenances of worship are pronounced to be *lawful*, of which, nevertheless, from the sensation which they might excite, the introduction would not be *expedient*. But it has pleased God to humble us; and we cannot hope that the brand having been thrown in and the fire set running through combustible matter, with gusts of no gentle kind, to fan it in its progress, we can speedily extinguish such a blaze. All that we can do is to hold fast to our duty in the sight of God, and "through evil report and good report," through rough or through smooth, to labour that we may approve ourselves to HIM, and be prepared to stand before the Son of Man—earnestly studying and striving at the same time, "if it be possible, as much as lieth in us, to live peaceably with all men." To HIM we must confide the issue; and HE who can "bring

good out of evil" may perhaps even in *this* world, though I do not anticipate any such result within the term of my own service, make the damage which we now suffer, not only to leave no hurtful trace, but to redound to the credit and prosperity of the Church. So shall it be seen that

Per damna, per cædes, ab ipso
Ducit opes animumque ferro.

APPENDIX.

NOTE A. (PAGE 22.)

A feather, it is familiarly said, may shew which way the wind is blowing. A small circumstance may, therefore, be mentioned to shew whether this Diocese has been administered, by the hands which now hold the helm, in the maintenance of any marked party-views. The question of the vestment to be worn in the pulpit,—whether the *gown* or the *surplice*, has been, like many other trifling differences in the world, made the foundation, either way, of a *party-badge*. Certain adverse remarks were made, some years ago, upon the practice of this Diocese,—(they were found afterwards to have proceeded from a most respectable Clergyman and a friend of my own, not now belonging to it,)—on account of the use of the *gown*; and blame was imputed to myself in the matter. I did not wish to spend time or labour upon such a question: but it was thrown upon me to examine the subject and to pronounce upon it. And I came to my conclusion in favor of the *gown*.* This conclusion, in the eyes of some maintainers of *the surplice*, would stamp me at once as a *low Churchman*. They would not want to look further. I forbore, however, according to the advice which my

* In Cathedrals, where there is a Chapter, the members of the Chapter preach in the surplice, strangers in the gown. Archdeacon Harrison's Historical Inquiry into the Rubric, exhibits in full, the authorities which bear upon this question. Some extracts from this work were given in the Appendix to my charge of 1848. It must be confessed that when the prayer for the Church Militant is read and there is only one clergyman to officiate, the effect is exceedingly awkward of his *changing* his dress *twice*, which he must do if he *preaches* in the *gown*.

metropolitan had then recently given, from any sort of interference where the use of the surplice had been previously established without creating noise or agitation ; and at a Visitation of the whole Clergy held in the Parish Church of Montreal, where the surplice was in vogue, I directed the preacher to conform to the use of the place. The Congregation have had the good sense, I believe, never to allow themselves to be disturbed about the question.

I might appeal to not a few other examples of a similar kind, in my administration of matters ecclesiastical and to some nearer home than the above.

NOTE B. (PAGE 36.]

The Laity, so far from having grounds for conceiving alarm at the idea of Ecclesiastical discipline, are parties intimately concerned in the desirableness of its revival, under proper guards and definitions, in the Church. The notion of its being something *Popish* is curious enough, when it is considered what a reproach it has sometimes been made against the Church of England, by *dissenters* or disaffected Churchmen, that men are so loosely and promiscuously admitted to religious privileges within her bosom—and that nothing is seen in her *practice* corresponding to that of "*reading out*" offending members in some other denominations. Presbyterians who emigrate, very frequently bring with them a pastoral certificate to the effect that they are under no Church censure and may be received to participate in all the benefits of their Communion. And to shew in how close a manner those principles are united with the most marked and severely tested developments of Protestantism, the following example may be taken from that part of *Weiss's History of the French Protestant Refugees*, which refers to the days of their persecution (Herbert's translation, New York Edition, Vol 1. Book 3, chap. 1.)

" During the years 1686, 1687, and 1688, the consistory of the French Church of London, which met at least once a week, was occupied almost entirely in receiving confessions of repentance from those who, after abjuring their religion to escape death, had eluded the vigilance of their persecutors, and hastened to find on a more liberal soil, the power of resuming the ancient faith. The ministers examined their evidence, listened to the recital of their sufferings, and readmitted them to the faith of their brethren. In the session of March 5th, 1686, fifty fugitives, natives of Bordeaux, of Saintes, of Balbec, of Havre, of Fecamp, of Montivilliers, of Tonneins, in this manner abjured the Roman Catholic Religion, to which they

had feigned to be reconciled. The list of April 30th, of the following year, contains sixty names, that of the first Sunday in May fifty-four. During the single month of May, of the year 1687, four hundred and ninety seven persons were *reconciled* to the Church, which they had seemed to abandon."

I apprehend that Dr. Beaven's idea of the *reconciliation* of penitents, whatever may have been the character of their offence, by the hands of the *Ministry*, corresponds, essentially, with what is here described.

In England such remains of this discipline as yet exist in any formal shape, are matters very much reserved to the Ecclesiastical Courts. Among ourselves any particular regulations which may be required upon the subject, will fall within the province of our Synods.

The parts respectively taken by the Clergy and Laity in the acts of excommunication and re-admission, (for it appears that the Laity bore a share in them) according to Apostolic usage, and that which still prevailed in several succeeding ages, are thus stated by Whitby, one of our best and most learned commentators, in his note upon 2, Cor. ii, 6.

"In the primitive Church, when any person was to be excommunicated, the laity were first consulted about the fact, the guilty person pleaded in their presence: they judged of the matter of fact, as do our juries in criminal causes, and by their suffrage they consented to his condemnation, as St. Cyprian doth often inform us: but then he still asserts, that neither they, nor the inferior clergy could pass the sentence of excommunication without the Bishop, who, as the president of the Assembly, still pronounced the sentence. They also consented to re-admission of them into favor, and to the communion of the Church; but then their actual admission was performed by the imposition of the hands of the Bishop and clergy, the power of the keys, saith he being given to them by Christ, saying, Thou art Peter, &c."

Nothing, certainly, can be more opposed to the Gospel than to make one human being dependent for the welfare of his soul, upon any arbitrary power or supposed authority which works like a *charm* residing in another. Nothing more opposed to the sentiment and practice of the primitive Church, than what Archbishop Ussher, as quoted by Chillingworth, (both maintaining the legitimate power of the keys) calls "this new pick-lock of *sacramental confession* obtruded upon men's consciences as necessary to salvation, by the Canons of the late conventicle of Trent, in the 14 Session." A Minister may help his brother in spiritual difficulties and pronounce him in peace with the Church: it is a feature of the Ministerial office: he may preserve the Church from scandal by an authoritative exclusion from privileges, and his ministerial acts, rightly and reasonably exercised according to the received rules of the Church, carry

the sanction of heaven: but if he would interpose the standing necessity of a recourse to himself as superseding the *direct* recourse of the sinner to Christ who died for him, this is a fearful usurpation and there is none against which we ought more decidedly to *protest*.

Upon a review of what I have said, in the foregoing "*Considerations*," on this particular subject, I find myself to have left open the supposition that, being included in certain characteristics of the Anglican system which I have numbered from 1 to 6, it ought, in the same manner and degree with the rest, to form matter of familiar instruction, &c. But this is an idea which I by no means intended to convey. And with respect to others among the six several points, my own practice as well as the language of my charges, upon different occasions to the Clergy, will abundantly shew that I do not regard them as subjects which should engross any such portion of pastoral instruction, especially in the pulpit, as to interfere with, much less to supplant, the continual and earnest exhibition of the grand practical and doctrinal points of the Gospel.

Note C. (Page 38.)

It is very possible and very common to hold the principles of the Church of England in all faithful strictness and yet to interchange the most perfect good-will and to cultivate the most friendly relations with those who differ from us. *Cum talis sis, utinàm noster esses* has been happily applied by the Bishop of Fredericton, to the case. I believe I may claim a mutual feeling of friendship with Presbyterian divines whose predilections in Religion I am no more likely to influence than they are likely correspondently to shake my own convictions.

"If my offence be in my pen," says the good Bishop Hall, under the pressure of Puritan persecution, "which hath, as it could, undertaken the defence of that Apostolical Institution" [the institution of Episcopacy] "*though with all modesty and fair respects to the* "*Churches differing from us*, I cannot depreciate a truth, and such "I know this to be: which is since so cleared by better hands that "I will hope the better informed world cannot but sit down con- "vinced. Neither doubt I but that as metals receive the more "lustre with often rubbing, this truth, the more agitation it under- "goes, shall appear more glorious. Only may the good Spirit of "the Almighty speedily dispel all those dusky prejudices from the "minds of men which may hinder them from discerning so clear "a light." *Letter from the Tower*.

We long for better understood principles of Unity and Church Order, and for the immense, the unspeakable advantages which the cause of Christianity would thence gain; but whenever we see men who are faithfully and efficiently counterworking the mischief of the Evil Spirit, we would not *forbid them* because they are not found *walking with us*.

Note D. (Page 46.)

In the same way it might be asked whether the eminent Reformer *Theodore Beza*, the great ally and associate of Calvin, or whether our own learned *Bishop Pearson* was a *Tractarian*, because they both happen to maintain the perpetual virginity of Mary the mother of our Lord, an opinion on account of which I find that one of our Clergy here has been stigmatized as a favorer of Romanism. Upon this point, however, I quite agree with the great body of commentators, English and foreign, later or more ancient, Churchmen or dissenters, whose names are of weight,* that, although it is an open question, (the language of Scripture being susceptible of either the affirmative or the negative interpretation, and the arguments of an inferential nature leaving us still in the region of speculation,) it is for that very reason unnecessary to touch it and unwise to pronounce upon it. The Church of England, it is needless to say, has abstained from doing so.

* See for example, in loc, Calvin. Grotius, Doddridge. Scott, Mant &c, &c.—Whitby combats certain of the arguments in favor of the perpetual virginity but at the same time, condemns the agitation of the question, quoting the sentiment of St. Basil to the same effect.

(CIRCULAR.)

QUEBEC

CHURCH OF ENGLAND

LAY ASSOCIATION.

In reply to enquiries which have been addressed to them upon matters connected with the approaching election of delegates to Synod, the Association conceive that they cannot better supply the desired information than by throwing the following opinions and suggestions into the form of a Circular :—

1. The election must take place either at Easter or at a special meeting called by the Clergyman, which may be either before or after Easter.
2. At the Easter meeting, the Clergyman, if present, may preside. If absent, the meeting may elect a Chairman from amongst themselves. But, under any circumstances, the business of the election of delegates belongs to the Laity, and to them alone.
3. Voters must be of the full age of 21 years ; must be within the parish, mission, or cure, or belong to the congregation where they vote; and must, at the meeting, declare* in writing that they are members of the United Church of England and Ireland, and belong to no other religious denomination.
4. It is not sufficient that voters' names are enrolled previous to the election : the above declaration (see No. 3.) of membership must be made at the meeting.
5. No person can vote by proxy.
6. A Clergyman has no vote for a Lay delegate.
7. Females have no vote.
8. All males within the parish, mission, or cure, or belonging to the congregation, who shall make the requisite declaration, (see No. 3,) may vote for delegates, whatever religious denomination they may have formerly belonged to.
9. Neither the Chairman, nor any other person, can lawfully refuse the vote of any one who makes the requisite declaration (see No. 3), nor object to the election of any delegate who is duly chosen by the people.
10. The law does not require that delegates should be communicants, nor that they should live within the mission or cure, nor belong to the congregation ; provided only that they are members of the Church.

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* See the Form of Declaration at the end of this Circular.

11. Every congregation is entitled to elect one, two, or three delegates, as they may see fit; but they are respectfully recommended to elect the full number of three delegates, as allowed by law.
12. It is also recommended that the election be made by Ballot.†
13. If differences of opinion arise at the meeting, they must be decided by the majority of votes present.
14. The Acts of Parliament under which the Synod will meet, and which regulate the elections, will be found printed at the end of the *Second edition* (1859) of the Address of the Association to the Laity of the Diocese.

GEO. HALL, *President.*
R. POPE, *Secretary.*

Quebec, 5th April, 1859.

P. S.—A proposed constitution for the Synod having been drawn up in other quarters, and circulated, which differs in several important points from that which is appended to their Address, the Association consider it desirable to compare the two in a few particulars, in order that the differences between them may be perceived at a glance :—

1. The objectionable constitution proposes that all Lay delegates must be "communicants of at least one year's standing." —(Article 2nd.)	The Constitution recommended by the Association adheres to the law, which only requires the delegates to be members of the Church.—(Article IV.)

The *former*, therefore, would curtail the liberty of the people. The *latter* leaves them free in the choice of their representatives, as they now are by the law, which imposes no such restriction.—This subject is discussed at large at page 6 of the Address of the Association, and at page 10 of the *second edition* thereof.

2. The objectionable constitution proposes that "The Bishop shall appoint the time and place of meeting, and adjourn, prorogue, or dissolve the Synod, as may appear most for the welfare of the diocese, provided that a meeting of Synod be called, for the transaction of business, at least once in every three years. —(Art. 8th.)	The constitution recommended by the Association appoints the meeting of the Synod to take place once a year, on a fixed day; allows special meetings to be called, when judged advisable by the Bishop, or by the Standing Committee; and leaves the Synod at liberty to name the place for its next meeting.—(Arts. I. & II.)

The *former* would empower the Bishop to assemble the Synod when, and where, and for only as long a sitting as he pleases; to stop all business and debate at a moment's notice; and even to dissolve the Synod at his pleasure. The *latter* fixes the annual meeting, and leaves to the Synod the time of adjournment, and the place where it will hold its next session. This question is noticed at page 10 of the Address of the Association, and at page 13 of the *second edition* thereof.

† See use of Ballot at elections at the end of this Circular.

3. The objectionable constitution proposes that "no act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the Clergy and Laity present and voting at the meeting.—(Art. 14th.)	The constitution recommended by the Association gives to the Bishop a right to reserve any measure that may have been passed by the Synod, for reconsideration at the next meeting thereof; when, if again passed by a majority both of the Clergy and Laity, it shall become law.

The *former* would give to one man, without appeal, an absolute *veto* upon all the transactions of the Synod. The *latter* guards sufficiently against hasty legislation and mistakes, by authorizing the Bishop to stop action upon any resolution of the Synod for one year; and in that case the said measure cannot become law until again discussed and passed by a majority both of the Clergy and Laity. The Association are of opinion that this is as much power as ought to be possessed by any one man. They have argued this important point at length, at page 13 of their Address, and at page 16 of the *second edition* thereof.

For the above among other reasons, the Association consider it to be very important that the congregations should only elect as delegates, persons who agree to support in the Synod the principles advocated in their Address to the Laity of the Diocese.

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* The following is the form of Declaration which every voter must make, in writing, before he votes :—

I, (or *we*) the undersigned, declare that I am (or *we are*) a member (or *members*) of the United Church of England and Ireland, and belong to no other religious denomination.

The declaration may be prepared beforehand, and handed in at the meeting. Several persons may "declare" on the same piece of paper, and those who are unable to write must make their cross or mark in the presence of two witnesses who must sign as such.

† The Ballot at elections is used as follows :—Each voter writes simply the names of the persons he votes for on a piece of paper, which he then puts into a box or hat. When all have voted in that way, the pieces of paper are taken out and examined by two of the voters chosen by the meeting for that purpose, and called "scrutineers." These persons first see that the number of pieces of paper agree with the number of voters present, and after examining the papers they report to the meeting the names that have received most votes, and who are therefore elected. In the event of a tie, the Ballot should be repeated, until a majority is obtained.